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INTRODUCTORY LESSONS

ON

NDIA AND MISSIONS

FOR MISSION STUDY CLASSES

OFFICE OF THE REGISTRAR OF ...
REGISTERED
10 JAN 1910
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PREFACE

HIS pamphlet lays no claim to originality. The ssons are largely a compilation from various ources though written specially from an Indian tandpoint.

The primary object of the pamphlet is to furish a text book for mission study classes. The ssons are very elementary and are only meant o be an introduction to the subject. As such, he topics are necessarily treated within small ompass. The author is conscious of the very nadequate treatment given to the 'Religions of India' and especially to 'Hinduism.' This has been necessarily so, since no justice can be done to these subjects in the space that can be allotted to them in a book of this size. A subsequent volume in the series is to be one on 'Hinduism', from the pen of Mr. J. N. Farquhar of Calcutta, to which the students are referred for a fuller treatment of this most intricate subject.

Each lesson is meant for a week. Being brief, it is recommended that the facts given under each topic be thoroughly mastered rather than simply read. Senior students and leaders of classes will derive further help from the references at the foot of each chapter.

V. S. A.

PREFACE TO THE SECOND EDITION

THE present edition has been enlarged and r vised, and one chapter has been almost entirel re-written, so that the historical section may b brought up to date. Questions have been adde on each chapter, many of which have been take by kind permission of the Editor, from the *Indi Sunday School Journal.*

As a companion to the present edition, *Missio Study Helps* for the use of study circles have been prepared, and may be obtained by application to the Head Clerk, Bishop's Office, Teynampet, Madras.

These 'Helps' have been drawn up according to the principles formulated by the English and American mission study committees and should be a great help to those engaged in circle work.

December, 1909. V. S. AZARIAH.

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LESSON I

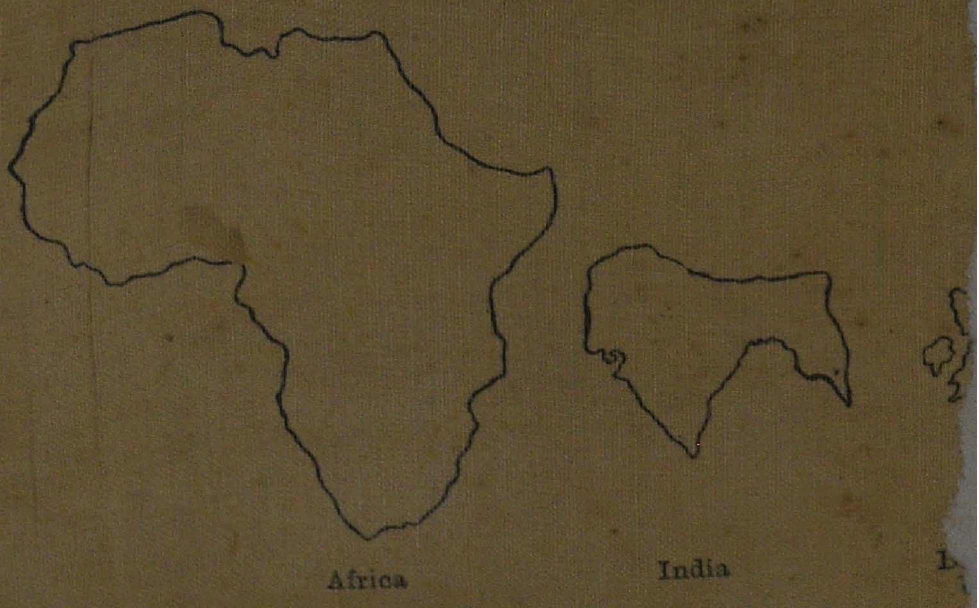
AREA AND POPULATION

HE entire area of India is 1,766,597 square miles
d it is therefore about one-third of the size of
urope. Comparing it with other countries we
ay say that it is equivalent in area to seven
erman Empires, ten Japans, or fifteen British
les. And yet India is not very large in point
territory. Its area is only one half that of
stralia, one-fifth that of South America, and one-
hth that of the continent of Africa. It com-
ses but one thirty-fifth part of the world's area.[1]
When however, we take the population into
nsideration, India is a continent in itself. Ac-
ding to the census of 1901, the population of
itish India is 231,899,507 and that of the subor-
ate Native States 62,461,549, making a total
294,361,056 for the Indian Empire. This is
ial to the population of all Europe save Russia
l is at least a third greater than the entire

[1] See Diagram I

Diagram 1

AREA



The Indian Empire is one-eighth the size of Afric[a]
fifteen times as large as the British Isles.

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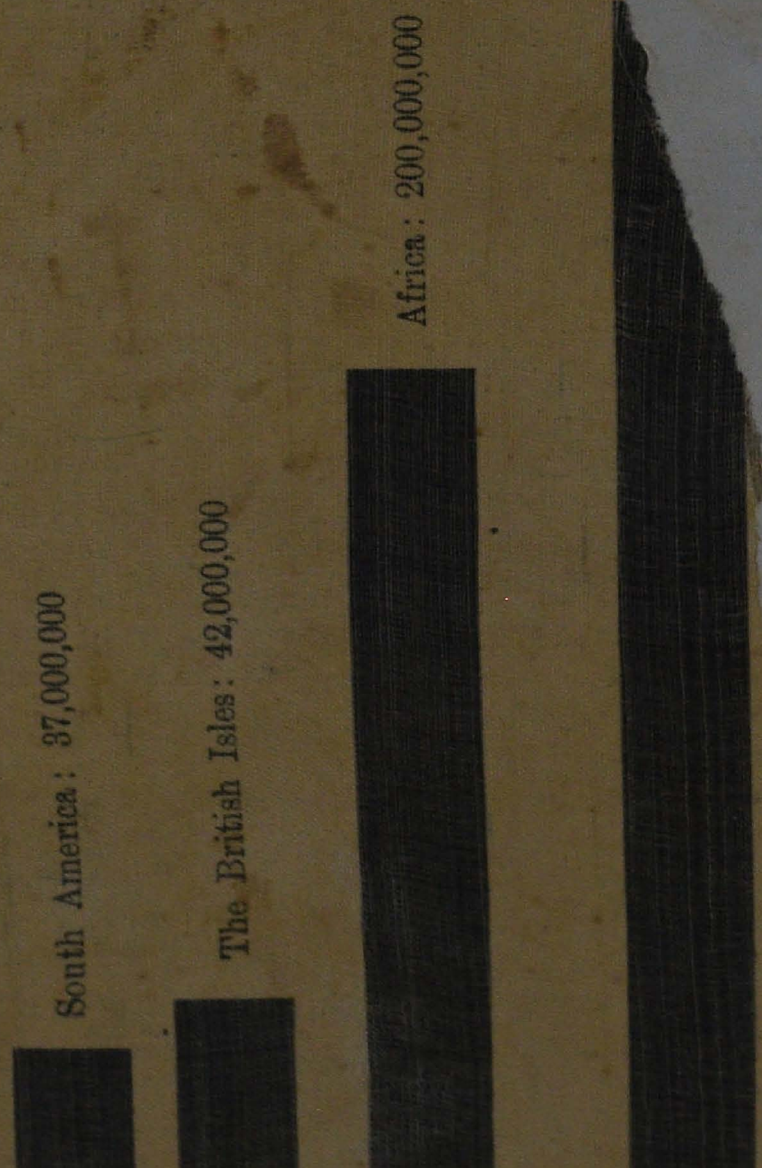
n of Africa. In India four times the n of the United States of America are into a territory only half as large. Within daries India contains twice the population h and South America combined! Out of ive persons in the world one lives in the n Empire.[1]

political purposes British India is divided ourteen Provinces. The Native States number The former occupy sixty-one and a half per and the latter thirty-eight and a half per of the Indian Empire. Many of these Pro-es and States are in themselves equal in popu-n to some of the kingdoms and empires of the ld. The two Provinces of Bengal, for instance, h their subordinate native states have 78,500,000, d are thus as populous as the United States of merica. The United Provinces with 48,500,000 re a third larger in population than the South merican Continent. The Madras Presidency with Iysore contains as many people as are to be ound in the Japanese Empire. The Governor of Bombay has more people under his jurisdiction han the Kings of Spain and Portugal put together. (The table attached to this chapter comparing some of the Indian Provinces with the various countries of the world may be studied here with profit.)

[1] See Diagram II.

Diagram II

POPULATION



For administrative purposes each Province and State is divided into districts, each of which is again sub-divided into Taluqs, Tahsils, or Thanas. The average district has about 4,400 square miles and nearly a million inhabitants. British India contains over 250 Districts.

Nine-tenths of the population live in places classed as villages. Out of a total of 730,753 towns and villages four-fifths are inhabited by 500 people or less. There are only twenty-nine cities with 100,000 inhabitants and more, and in these cities live only about two per cent of the total population. In England about a third, and in the United States a fifth of the population is massed in the cities. If India is to be evangelized the villages must be evangelized.

Taking the whole country we find on an average one village in every two and a half square miles. In Bengal there is one village in every three-fourths of a square mile. The average density of the population per square mile for the whole empire is 167. The United Provinces have an average of 432 and Bengal 413. The Delta of Bengal and the Gangetic plain are the most populous regions. The North West portions and Burma are the most sparsely populated areas. In the district of Howrah the density is 1,668 per square mile; in Burma it is forty-four.

Thus distributed over the whole country live the 294,000,000—made up of many differing races,

speaking a multiplicity of languages and dia... and professing divergent religious beliefs.

Two hundred and ninety-four millions! The figures fail to grip our imagination. If these millions were to file past day and night at the rate of twenty per minute it would be twenty-eight long years before the last person marched past. If the names of the people of India were printed in a book of this size, it would make a book of nearly ten million pages, or about two and a half furlongs in thickness!

Twenty persons die every minute in this land. Eight hundred thousand souls enter into eternity every month. Since the census of 1901 a population equal to that of the United Provinces and Rajputana has been swept away from our land!

'When Jesus *saw* the multitudes, he *was moved* with compassion for them, because they were distressed and scattered, as sheep not having a shepherd.' As we *see* these multitudes, are *we* moved with a like compassion?

REFERENCES

Geography of Protestant Missions, pp. 343-351.
India and Christian Opportunity, chap. i.
Imperial Gazetteer, vol. IV, chaps. ii and iii.

The magnitude of India as a mission field

Some of India's Provinces and States compared with various countries of the world.

Province and Country.	Area in sq. miles.	Population.
Bengal	189,837	78,493,410
United States of America ..	3,500,000	76,000,000
The United Provinces ..	112,243	48,493,879
Japan	161,000	46,400,000
The Punjab	133,741	24,754,737
Spain and Portugal ..	233,660	23,500,000
The Central Provinces ..	115,894	11,873,029
Norway	124,000	2,200,000
Central India	78,772	8,628,781
Persia	628,000	7,600,000
Rajputana	127,541	9,723,301
Scotland and Ireland ..	62,000	8,730,000
Bombay	188,825	25,468,209
Austria	115,000	23,895,000
Madras	151,695	42,397,522
Great Britain & Ireland ..	121,000	41,605,000
Hyderabad	82,698	11,174,897
Korea	82,000	10,000,000
Burma	231,211	10,445,000
Norway and Sweden ..	296,000	7,300,000

QUESTIONS

1. What is the area and population of India? Compare it in both respects with any other country which gives you the clearest idea.

2. Institute comparisons between the populations of the Indian Provinces and those of the United States, Japan, Great Britain and Ireland, and Korea respectively.

3. What proportion of the people live in villages? Is this favourable or otherwise to evangelistic work? Give your reasons.

4. When the people of England think of India as though it were a single country, in what way do they fail to appreciate the difficulties of missionary problems as they confront us out here?

5. How many people die in India every year?

6. What are the illustrations used in the book to help us to realize the enormous population of India? Suggest a few more illustrations or diagrams that you can use for the same purpose for ordinary village congregations.

7. Compare the area and population of India with those of Ceylon.

[Ceylon is [illegible],000 square miles and has a population of 3,500,000. Of these 2,300,000 are Singhalese.]

REGISTRAR OF
1910
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LESSON II

CONDITION OF THE PEOPLE

1. Language.

No less than 147 distinct languages are in use in India. There are twenty-three languages spoken by over a million people each. Hindi with seventy-one millions is spoken by the largest number. Bengali, Bihari, Telugu, Marathi, Punjabi and Tamil follow in order, the last being the vernacular of over sixteen millions of people. The principal languages of India and the population speaking them are given in the following table:—

Hindi	71,272,000	Kanarese	10,365,000
Bengali	44,624,000	Gujerati	9,928,000
Bihari	37,077,000	Oriya	9,687,000
Telugu	20,697,000	Burmese	7,475,000
Marathi	18,238,000	Malayalam	6,029,000
Punjabi	17,071,000	Sindhi	3,006,000
Tamil	16,525,000	Assamese	1,351,000

Hindustani is the name coined by Europeans for the lingua franca that grew up in Delhi during the period of the Moghul Emperors. The name by which one of its chief varieties is called

is Urdu; probably derived from *Urdu-e-mu'alla* the royal military bazaar outside the Delhi palace. It was carried all over India by the lieutenants of the Moghul Empire. It is the polite literary language of Hindustan i.e. of India north of the Vindhya range. It is understood by Muḥammadans all over India. In South India it is considered the language of the Muḥammadans and is understood by few but them. Hindustani is written both in Persian and Devanagari characters. That special variety of Hindustani in which Persian words are of frequent occurrence and thus can only be written in the Persian character is usually called Urdu. The form of Hindustani in which Sanskrit words abound and which can only be written in Devanagari characters may be taken to be Hindi. Hindustani is certainly understood by the largest number of people in India.

2. Occupation.

One hundred and ninety-one millions or sixty-five per cent of the population are supported by agriculture. When the rains fail the land fails to yield its produce and famine ensues. It is said that even 'in ordinary years of prosperity, one fifth of the population are insufficiently fed.' Besides the 700,000 who gain their livelihood as religious mendicants, there are 4,222,241 beggars not connected with any religious order.

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3. Famines.

Owing to the uncertainty of the seasons, India is peculiarly subject to times of scarcity and famine. 'The awful famine of 1900 affected 52,000,000 of people and resulted directly and indirectly in the death of nearly a million persons.'[1] These famines and scarcity of food lead to a low state of vitality and induce various dreadful diseases. Cholera and fevers of various kinds almost always prevail in some part or other. Since October 1896, when the plague broke out, more than five millions of people have been carried away by it.

4. Infirmities.

According to the census of 1901 there are 153,168 deaf and dumb, 354,104 blind, 97,340 lepers and 66,000 insane in India. The institutions that provide for the comfort of these six lakhs of our fellow beings are few and far between. The Government has established Lunatic Asylums in all the Provinces, and yet the average lunatic asylum population is only 4,600. The most successful homes for the blind are those under Christian management. There are only two institutions for the deaf and dumb, one in Calcutta and the other at Palamcottah in South India.

1 Beach.

5. Education.

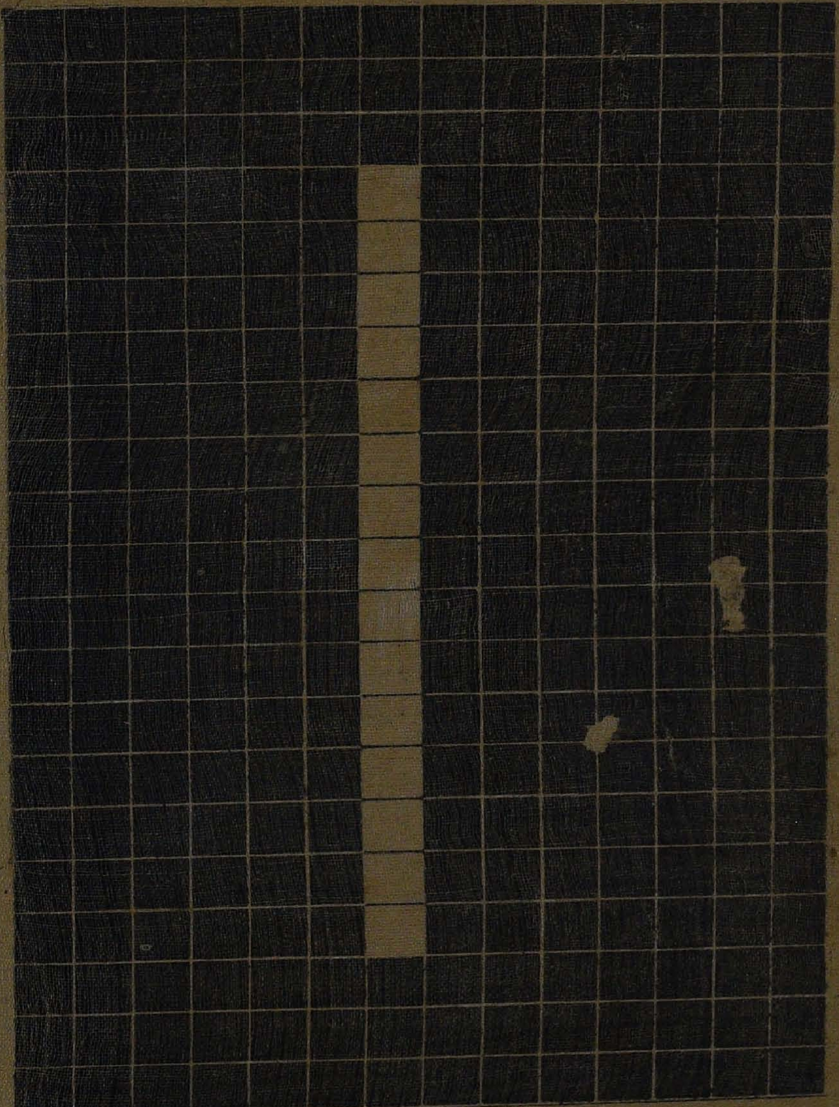
Out of a total population of 294,000,00 149,000,000 are males and 144,000,000 are female Of the males 14,690,000 or only ten per cent ca read and write, and of the females 996,000 or onl one per cent. More accurately, ninety-eight i 1,000 males and seven in 1,000 females are literat making fifty-three in 1,000, or five per cent of th total population. The dense darkness in whic the people are enveloped may be graphically see in the accompanying diagram.[1]

It is estimated that in British India twenty three per cent of the boys and three per cent o the girls of school-going age attend school. I Japan, according to the most careful calculation eighty per cent of the children of school-going a are actually in school. We saw in the streets o Japan with our own eyes the village blacksmith the jinrickshaw cooly, and even the dried-fish seller poring over the pages of the latest Japanes daily newspaper. The percentage of school chil dren to *the total population* is twenty-one for th United States, eighteen for Great Britain, twelv for Japan, and for our own India one and a half 'My people are destroyed for lack of knowledge is as true of India to-day as for the Israelites old. The literacy of the various Provinces an States may be seen in the table given at the en

[1] Diagram III.

LITERACY

Dia[illegible]m III



Each square represents 1,000,000 people.
The white squares stand for all the literates in India.

of this chapter. In 1901, about one in three hundred of the population was literate in English.

6. Caste.

No account of the condition of the people of India would be complete without a mention of this 'keystone to the arch of Hinduism'. The people are divided into thousands of separate castes. Over 2,300 castes and tribes are named in the census reports. Fifty millions are classified as out-castes. To poison a nation with his own vile spirit of pride, discord and selfishness, Satan could not have invented a more clever device.

Dr. Bhandarkar says: 'The caste system is at the root of the political slavery of India.' Maine in his *Ancient Law* describes caste as 'the most disastrous and blighting of human institutions.' A non-Christian newspaper said: 'It is not possible to describe in temperate words the terrible havoc which caste has wrought in India. The preservation of caste means the suicide of a whole nation.' Hindu social reformers sum up the evils of caste in the following terms:—

(*a*) It has produced disunion and discord.

(*b*) It has made honest manual labour contemptible, and thereby retarded industrial and commercial progress.

(*c*) It has brought on physical degeneracy by confining marriage within narrow circles.

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(*d*) It has indirectly developed the system of early marriage and the practice of demanding exorbitant matrimonial fees.

(*e*) It has suppressed individuality and independence of character.

(*f*) It has, by affording the opportunity for mental and spiritual culture to only a few selected people, caused the degeneration of the masses.

'They said unto me: The remnant that are left . . . in the province are in great affliction and reproach . . . . And it came to pass when I heard these words that I sat down and wept and mourned certain days; and I fasted and prayed before the God of heaven' (Neh. i. 3, 4).

Do I love India as much as Nehemiah loved his country? What have I done to remove these various woes from the land of my birth?

REFERENCES

Geography of Protestant Missions, pp. 351-7.
India's Problem: Krishna or Christ, pp. 15-31.

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Percentage of the literate to the total population according to Provinces

	Literate in 100 of the Men	Women
Burmah	37	4·5
Cochin	22	4·5
Travancore	21	3·1
Madras	12	·9
Bombay	11	·9
Bengal	10	·5
Mysore	9	·8
The Punjab	6	·3
Rajputana	6	·2
The United Provinces ..	5	·2
Central India	5	·3
Hyderabad	5	·3
Central Provinces	5	·2
Kashmir	4	·1

QUESTIONS

1. Give the three principal languages of India and the number of people speaking them. By how many is your mother-tongue spoken? Where do they chiefly reside?

2. What is the place of Urdu among the languages of India? Where is it spoken?

3. Why are Indians naturally predisposed to disease? Why are they peculiarly dependent upon a normal rainfall and subject to famine?

4. Compare India and Japan in the matter of the education of the masses. What proportion of the people are literate in (i) India, (ii) in your own Province?

5. 'The preservation of caste means the suicide of a whole nation.' Discuss this?

6. From a perusal of the first two lessons, what do you conceive to be the most urgent missionary needs of India?

EDUCATION

MALES

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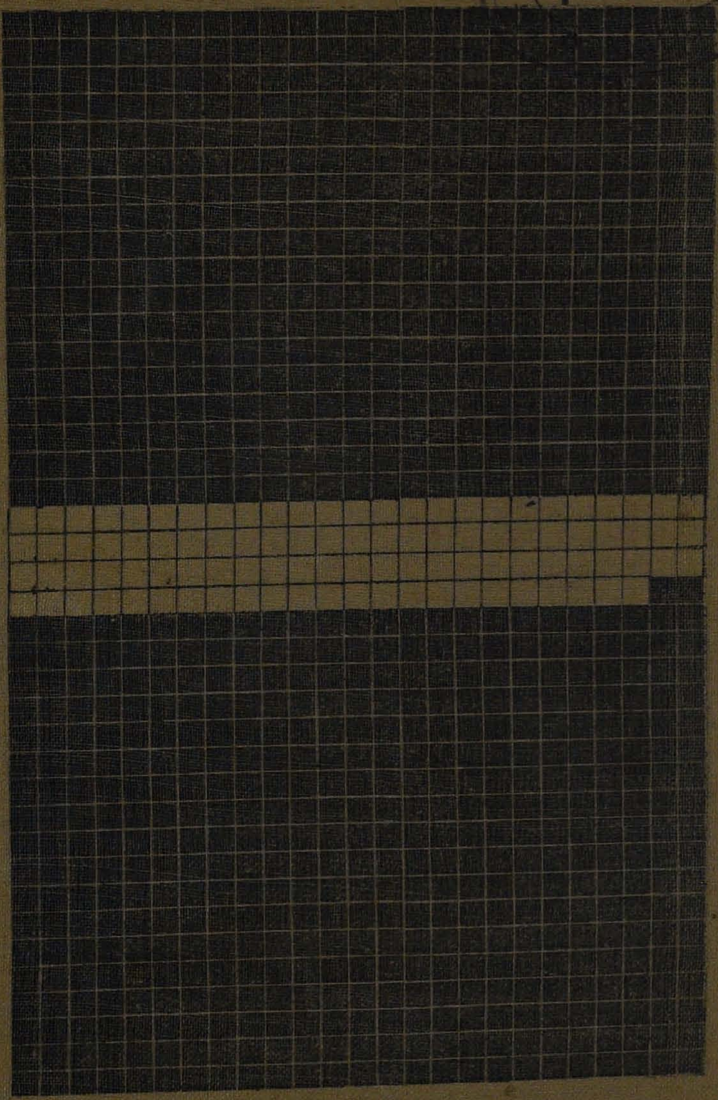
...ICE OF THE REGI... BOOKS ...S.
REGISTERED
10 JAN 1910

Diagram IV



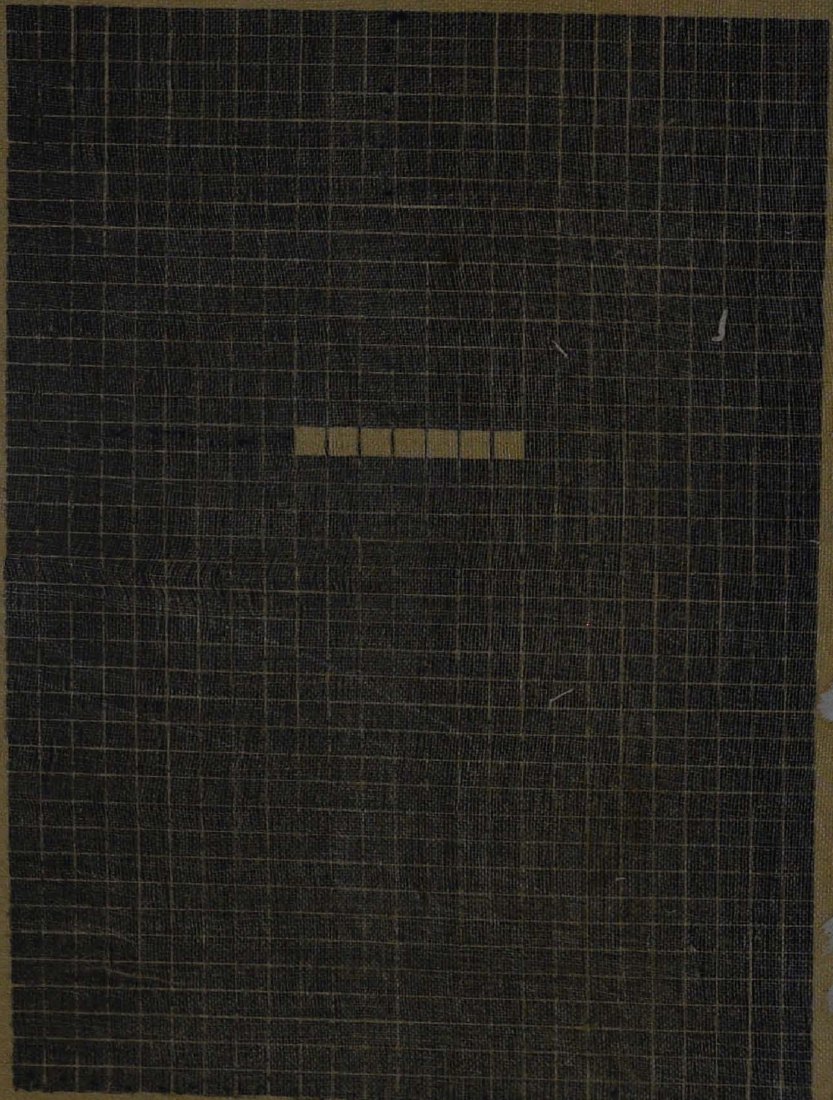
The 1,000 squares in the diagram stand for the 150,000,000 males of India.

The 98 white squares represent all literate males and the dark ones the illiterate.

EDUCATION

FEMALES

Diagram V



The 1,000 squares represent the 144,000 000 women of India.

The 7 white squares indicate the only literates among the women of India.

LESSON III

INDIA'S WOMEN

'THE *condition of its women is the truest test of a people's civilization. Her status is her country's barometer.*' [1]

Judged by this test, India occupies a very low position indeed. Many are the woes of India's womanhood. We shall here mention only a few.

1. Ignorance.

While one male in every ten can read and write not even one female in a hundred has a similar privilege! Only seven in 1,000 are literate (See Diagrams IV and V). This average differs for different provinces. Taking one thousand females, in Travancore and Burma the literates number forty-five, in Madras and Bombay nine, in Bengal five, in the Punjab three, and in the Central Pro-ces and the United Provinces two. According Sir J. A. Bourdillon, 'out of a female popula-n of a school-going age, amounting to seventeen illions and three quarters, less than 600,000 are

1 Dr. J. P. Jones in *India's Problem: Krishna or Christ.*

receiving instruction at school. That is to say, out of every 1,000 girls of a school-going age only thirty-three are at school at all, and of these all but three are receiving the most elementary teaching.'

If we consider the literacy of women according to religion, the Parsees professing Zoroastrianism head the list with 588 in a thousand. Next come the Christians with 125, the Buddhists with forty-two, the Jains with eighteen, the Sikhs with seven, the Hindus with five, and Musalmáns at the bottom with three. Can we realize the dense darkness and superstition that lie behind these figures? The great mass of India's motherhood grows up in absolute ignorance of the alphabet.

2. The zanana.

The word zanana means 'women's apartments'. It is said that there are 40,000,000 women shut up in zananas. The lot of these millions confined in the zananas or behind the purdah (the veil or curtain) is miserable. A Hindu lady said: 'The life of women in zananas is like that of a frog in a well—everywhere there is beauty, but we cannot see it—it is hid from us.' Sentenced by an int
man custom to life-long imprisonment within th
homes these millions of our sisters are shut
from the world, from nature and from nature's
And yet the sufferers themselves often con
their lot a token of their aristocratic superio

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3. **Child marriage.**

'One of the terrible blights upon the home is the practice among the Hindus of child marriage.'[1] At the time of the last census there were 2,273,245 'wives' under the age of ten and 243,503 under five. There were actually 10,507 baby-wives under one year! Of this last class 3,164 were Hindu babies from Bengal. These marriage contracts lead to the early withdrawal of girls from school and are a prolific source of many evils, such as enfeebled physique, impaired mind and premature death. The cruelty of the custom is seen when it is remembered that these so-called marriages of baby girls are legal and have religious sanction, and if the husband dies the baby wife is a widow and can never remarry. A leading Hindu says: 'Early marriage is the greatest evil of our country. It has stood at the very springs of the life of the nation and prevented the normal expansion of which it is capable.'

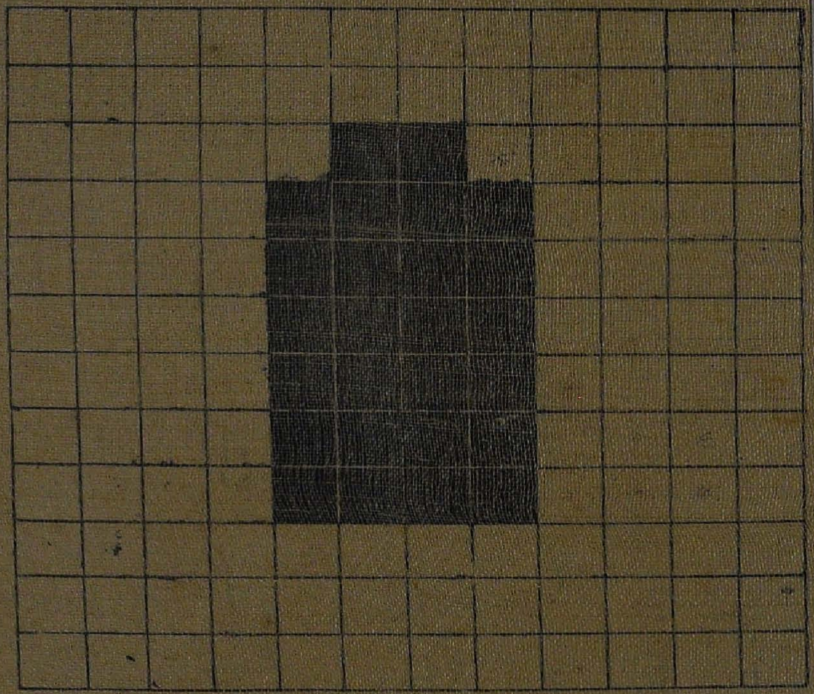
4. **Enforced widowhood.**

Of the 144,000,000 women, nearly 26,000,000 are widows. The widows of India are equal to half the population of the German Empire. One woman out of every six in India is a widow.[2] The treatment of widows in India varies in different provinces and even in different families.

1 Bishop Thoburn. 2 See Diagram VI

INDIA'S WIDOWS

Diagram VI



Each square stands for a million women of India.

The dark squares represent the widows.

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The cruel custom of satī—burning widows—was the rule in former days. That was abolished long ago by the British Government. But who that has known anything of the Indian home life of to-day can deny that even now the Hindu widow very often presents the most pitiable sight in India? Shunned as an inauspicious thing by friends and foes, debarred from all family festivities, stripped of all jewellery, often provided with scanty food, disciplined through the strictest fasts, and doomed to pass the rest of her life in household drudgery, the Hindu widow is reminded, by words, looks and deeds, that she is but receiving her just dues for the heinous sins she must have committed in a former birth! And what shall we say of the child-widow? In 1901 there were 391,147 widows under the age of fifteen, 115,285 under ten, and 19,487 under five years of age. Baby-widows under twelve months number 1,064. Bengal has 9,567 widows under five and 528 under one year! The cruel misery hidden under these figures need not be detailed here.

The Gospel of Christ can alone bring light and happiness to the unfortunate Indian widow. The first widows' home was started by a Christian. The noble work of Pundita Ramabai with her 1,500 orphans and widows is a standing monument to what Jesus Christ can do for the despised Indian woman. To the Indian widow the Gospel indeed means good news.

5. Moral degradation.

‘The social and religious customs of the Hindus demand a large number of girls who very often in infancy are dedicated to the service of the temples.’ The nautch girls are taught in early childhood, to read, to sing, to dance and to excel in every art of seduction. In nearly every case these professional girls are leading a life of prostitution. And yet these women are called deva-dasis—the servants of God! A Hindu social reformer recently wrote of the Indian dancing girls: ‘The temple still continues to encourage their existence under the most sacred authority of religion. Their existence as a caste is a blot on Hindu society and on Hindu civilization.’ There are 116,000 prostitutes and 58,000 dancing girls recorded the census reports.

The silent cry of the wronged womanhood this vast empire is rising up daily to the Savio of woman. Am I willing to place myself at H disposal that He may use me to set the captiv free?

‘How can I endure to see the evil that sha come unto my people?’ ‘If I perish, I perish.’ ‘L my people be given me at my request.’ So sa Esther of old when she realized the awful destruction that was coming upon her people (Esther viii. 6; iv. 16; vii. 3). Am I ready in these very words to consecrate myself for the salvation of India's daughters?

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Lux Christi, pp. 185-191.
India's Problem: Krishna or Christ, pp. 143-152.
Pandita Ramabai: The High-Caste Hindu Woman, pp. 46-97.

QUESTIONS

1. What are the chief woes of India's womanhood? How do they arise, and how do you suggest that they should be removed?

2. In argument with an orthodox Hindu, or Musalmán, what reasons would you urge in favour of female education?

3. (1) Give the ratio per 1,000 of female literates in each of the principal religions of India; (2) why is the percentage higher among the Parsees than the Christians; and why so low among the Hindus and Muhammadans?

4. In the last census how many 'child-wives' were shown under the age of one, five, and ten years, respectively? In what Province was the proportion greatest? Discuss 'early marriage is the greatest evil of our country.'

5. Draw a diagram showing the number of Indian widows compared with the number of Indian women.

6. Write a short letter on the lot of India's widows for the benefit of an English reader.

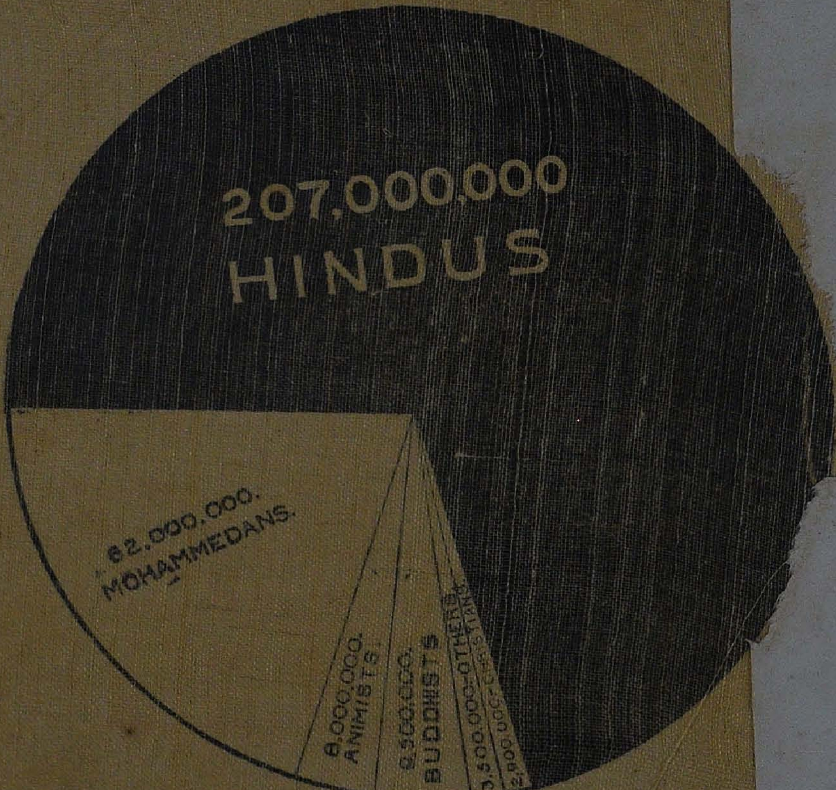
7. 'The condition of its women is the truest test of a people's civilization.' Criticize this.

8. What are the chief difficulties in the way of educating Indian womanhood?

9. Write notes on the following: Zanana, Sati, Pandita Ramabai

Diagram VII

RELIGIONS OF INDIA



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LESSON IV

THE RELIGIONS OF INDIA

THE distribution of the population of India according to religion may be seen from the following table:—

Jews ..	18,000	Animists ..	8,711,000
Parsees ..	94,000	Buddhists ..	9,477,000
Jains ..	1,334,000	Muhammadans ..	62,458,000
Sikhs ..	2,195,000	Hindus ..	207,147,000
Christians ..	2,923,000		

In other words, out of every hundred persons in India, seventy-one are Hindus, twenty-one Muhammadans, three Buddhists, three Animists and one Christian.[1] The Jews and the Parsees are mostly found in Bombay, the Jains in Bombay, Rajaputana and Central India, the Sikhs in the Punjab, and the Buddhists in Burma. The Muhammadans and the Christians are fairly well distributed through all the Provinces, though Bengal claims 25,000,000 Muhammadans and Madras two-thirds of the entire Christian population. Hindus are found in large numbers in all the Provinces except Burma.

[1] See Diagram VII.

We shall here give only brief notes on the chief religions found in the Empire with a view to leading the student on to further study in larger textbooks.

1. Judaism.

Apart from the Jews who have come to India in modern times for purposes of trade, there are in India two Jewish colonies of long standing on the West Coast. The Jews of Kolaba in the Bombay Presidency call themselves the Beni-Israel and seem to have settled there five or six centuries ago. The Jewish colony in Cochin is certainly of not less than twelve centuries' standing. In their synagogue worship their veneration for the letter of the law and their unbending religious conservatism they still bear the closest resemblance to the Jews of old. They increased six per cent during the decade preceding the census of 1901.

2. Zoroastrianism.

The religion of the Parsees is called Parseeism or Zoroastrianism, from Zoroaster or Zarathushtra who lived about the seventh century B.C. Their sacred book is the *Avesta* which contains some ancient hymns which appear to come from Zarathushtra himself.

Over a thousand years ago, when the Arabs conquered Persia and compelled the inhabitants to become Muhammadans, some of the Persian

efused Islám, fled from their homes to escape the sword and finally settled in Bombay and its neighbourhood. They have been called 'the Anglo-Saxons of the East'. In enterprise, enlightenment and munificent gifts for the public good they are second to none in India. About seventy-five per cent of their males and fifty-three per cent of their females are literate.

Rising above the universal nature worship of his day Zarathushtra based his religion on pure monotheism. He inculcated the worship of a supreme deity, Ormazd (Wise Lord) beneath whom stand six highly abstract archangels called Amshaspands and a large number of angels called Yazats, who are mostly nature powers dethroned from the divine position they held in the days when the ancestors of the Persian and Indian tribes lived together as one people. The names he gave to the Amshaspands are enough to show that they gave no room for the development of idolatry and did not compromise a rigid monotheism. Good Mind, Best Righteousness, Desired Sovereignty, Holy Devotion, Health and Immortality are certainly too impersonal and abstract to allow of any diversion of allegiance from the 'Wise Lord'.

All physical and moral evil was traced to a spirit (Ahriman) who in the beginning chose evil in thought, word and deed. Life is to be a ceaseless strife with the evil one and all his creation.

..fter death the pious who have practised 'goo[d] thought, good words, good deeds' in this life wi[ll] receive a blissful immortality with God in 'the House of Song', while the demon worshippers will be condemned to torment in 'the House of Lie'. At last shall come Saoshyant 'He who shall save', miraculously sent by Zarathushtra. He will let loose from heaven the flood of molten metal which will destroy Ahriman and all his creatures and purify and renew the world.

The Parsees believe also in the merit of good works and have a reverential regard, amounting to worship, for the four elements. It is their reverence for fire, especially, that has differentiated them from other sects. Another characteri[s]tic custom, that of exposing their dead in thei[r] 'towers of silence', is due to their attempt to preven[t] fire, earth, air, and water, from being contaminate[d] by corruption.

With the exception of a few remarkable convert[s] the community has yielded little to the influenc[e] of the Gospel. 'For the Parsee, Jesus Christ come[s] not to destroy but to fulfil, to be a Saoshyant beyond anything Zarathushtra dreamed. Th[e] Parsee needs the Christ, and Chirst needs the Parsee.'

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THE RELIGIONS OF INDIA

QUESTIONS

1. What is the [illegible] tion of Hindus and Muhamm[illegible] the population of the [illegible] what is the numerical [illegible] strength of these communi[illegible] [illegible] and [illegible]

2. Where are [illegible] [illegible]dhists chiefly found? The Mohammed[illegible] [illegible] Christians [illegible] fairly well distributed through all the Provinces? Accoun[illegible] this. What reasons would you assign for the dispersion of the Hindu?

3. How long have the Jews been in India, and what effect has their residence [illegible] upon their religious customs? Is the community witn[illegible] [illegible] decline?

4. Give a short history of the Parsees. Why, in proportion to the smallness of their number, do they [illegible] so largely in the affairs of the Empire?

5. State and enunci[illegible] the religious views of the Parsees, [illegible] in doctrine with regard to the presence of sin in [illegible]

[illegible] the fulfilment of Parseeism?

[illegible] are the chief causes why the [illegible] [illegible]sees [illegible] [illegible]ost unmindful by the Gospel?

LESSON V

THE REL IONS OF INDIA (*Continued*).

3. **Jainism.**

JAINISM represents one of th earli against the priestcraft and Brahmans. The system wa prince named Vardha tri r contemporar wa d Jaina a, s Ji the i.e. gh spiritual con thre time elf-conque e. gn tw divi Jinas to succes ho as, d as Ti fo arkers'. They bove a ely, Parsvanath, avira's

are noted as temple build ples as a work of merit wit to their use. They 'choos ins and the most lovely retreats eir places of pilgrimage and cover th

exquisitively carved shrines in white marble or stucco. Parasnath Hill in Bengal, the temple city of Palitana in Kathiawar, and Mount Abu are illustrations of this.' Fergusson says of these temples: 'They are situated in separate enclosures surrounded by high fortified walls. A few priests sleep in the temples and perform the daily services and a few attendants are always there to keep the place clean or to feed the sacred pigeons. The pilgrim or stranger must not eat, cook his food, or sleep on the sacred hill. It is the city of the gods and meant for them only and not intended for the use of mortals.'

The Jains are divided into two main sects—the Digambara (sky-attire) whose images are unclothed, whose ascetics go naked and who assert that woman cannot attain salvation; and the Svetambara (white-attire) who hold the opposite view regarding woman, and whose ascetics and images are clothed in white. There is also a more recent sect, known as Dhundias, an offshoot from the Svetambara, who carry to an extreme the doctrine of the preservation of animal life and worship gurus instead of idols.

The 'three gems' which according to the Jains esult in the spirit's attainment of deliverance re, right knowledge, right intuition, and right prac-ices. Right knowledge is a true knowledge of the lation of spirit and non-spirit; right intuition , absolute faith in the word of the Master and the

declarations of the Âgamas or sacred texts of which there are forty-five; right practices are, (1) non-injury of animal life; (2) kindness and speaking what is true; (3) honourable conduct typified by not stealing; (4) chastity in word, thought and deed; and (5) renunciation of earthly interests.

The Jain reverence for life is seen in the fact that almost every city in Western India where the Jains are found has its beast-hospital where animals are kept and fed. Five thousand rats were supported in such a temple-hospital in Kutch! 'Like the Buddhists the Jains deny the authority of the Vedas, but they reject the doctrine of Nirvana and believe that when the soul has been delivered from the trammels of successive existence, it begins a spiritual life in some indefinable mansion of the blessed.'

More than two-fifths of the Jains are found in Bombay and its native states, including Baroda. Being mostly traders, merchants, or bankers, they are wealthy, intelligent, and in some respects progressive. At the last census their number fell by five per cent which is supposed to be due to the growing tendency among them to call themsel Hindus.

4. Sikhism.

In the fifteenth century (A.D. 1469) near Lal was born Nanak, the nominal founder of Sikh

which was meant to rest on the common truths of Hinduism and Muḥammadanism. It was originally a revolt from the idolatry and the caste system of Hinduism. The Sikh creed involves belief in one God, and condemns the worship of other deities. It prohibits idolatry, pilgrimages to Hindu shrine and faith in omens, charms or witchcraft. It recognizes neither caste distinctions nor Brahmanical supremacy, nor ceremonial impurity at birth or death.

The followers of Nanak were called Sikhs or 'disciples', and the devotion of the disciples to their guru or divine guide was the main feature of their life. Baba Nanak died in 1538. He together with his nine successors are the ten chief gurus of the Sikh religion. Ram-das, the fourth guru, purchased the large square tank called Amrita-sar, 'pool of immortality', at a place called from that fact Amritsar, and built in its centre the famous Golden Temple which is the most sacred shrine of the Sikhs. Arjun, his son, the fifth guru (1581) compiled and placed therein the most sacred book of their religion, the *Adi-Granth* or 'First Book', consisting of many of the stanzas of Ram-das and other previous gurus, especially of the first guru Nanak. From that time forward the succession was made hereditary and the remaining five gurus were regarded as rulers rather than teachers, and thus attracted the attention of the Moghul Emperor. Persecution under the Emperor Aurangzib put

an end to the ninth guru and this was the great turning point in the history of the sect. Guru Govind, the tenth guru, organized the Sikhs into a nation of fighting men, vowed to hate the Muḥammadan and the Hindu. They were to add the name Singh (lion) to their other names. They were distinguished by long hair. They were never to shave the head or beard, never to wear a cap nor remove the turban while eating. They were always to carry a sword, in token of engaging in perpetual warfare with the Muḥammadans. The use of tobacco was strictly forbidden.

Guru Govind wrote also the second *Granth* which is full of martial passages and added it to the *Adi-Granth*, which, on the other hand, contains numerous passages suggestive of meekness and pacific feelings. In 1764 the Sikhs were complete masters of the Punjab and remained there an independent race till that province was occupied by the British in 1848.

Although the Sikhs do not worship any images, their sacred book the *Granth* is in reality the divinity of the shrine at Amritsar and is treated as if it had a veritable personal existence. Every morning it is dressed out in costly brocade and reverently placed on a low throne under a jewelled canopy, said to have been constructed at a cost of 50,000 rupees. All day long chowri[illegible] are waved over the sacred volume and ev[illegible] evening it is transported to the second temple

the edge of the lake opposite the causeway, where it is made to repose for the night in a golden bed within a consecrated chamber railed off and protected from all profane intrusion by bolts and bars.'[1]

In spite of their creed, a large number of the Sikhs at present adopt caste, wear the Brahmanical thread, keep Hindu festivals, observe Hindu ceremonies, and even present offerings to idols in Hindu temples. According to the Census Report of 1891, the only trustworthy method of distinguishing this creed was to ask if the person in question repudiated the services of the barber and the tobacconist; for the precepts most strictly enforced now-a-days are, that the hair of the head and face must never be cut, and that smoking is a habit to be avoided. This test excluded the Muna Sikhs who cut their hair. 'There seems to be a tendency at the present time for Sikhs to regard themselves as a sect of Hindus and to divest themselves of the distinctive character which was fostered by Guru Govind.' During the last decade the Sikhs advanced fifteen per cent.

'The hour now is when the true worshippers shall worship the Father in Spirit and truth: for such the Father also seeketh to be His worshippers' (John iv. 23). God seeks worshippers. We are 'God's fellow-workers'. Do we also with Him

[1] Monier-Williams

seek true worshippers out of these millions who are seeking after Him, 'if haply they might feel after him and find Him'? Have we a place in our sympathy and prayer for these our fellow-countrymen who need Him who is 'the Way, the Truth and, the Life'?

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The Indian Empire, W. W. Hunter, pp. 158-162.
Religions of India, Hopkins, chap. xii, pp. 510-513.
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QUESTIONS

1. What is Jainism? What was it that led to its foundation?

2. Who was its founder? When did he live? What place does he now hold in the religion?

3. What views do the Jains hold with regard to the question of immortality?

4. State what you know of the religious beliefs of the Sikhs, and their social habits.

5. 'Sikhism . . . was meant to rest on the common truths of Hinduism and Muhammadanism.' What would you suggest are the truths common to these widely differing religions?

6. 'It was originally a revolt from the idolatry and the caste system of Hinduism.' Is this idea preserved in the present-day practices of the Sikhs?

7. Give a short account of their Gurus. Who composed the *Adi Granth* and the *Second Granth*? In what respects does the teaching in these two books differ; and what historical reasons were probably responsible for this?

8. What causes led to the development of the political life of the Sikhs?

9. Show from the text in what way the Sikhs have deteriorated since the foundation of their order by Nanak.

10. Write short notes on: Nanak, Ram-das, Amritsar, and Guru Govind.

LESSON VI

THE RELIGIONS OF INDIA (*continued*)

5. Animism.

ANIMISM is the name given to the form of religion followed by the aboriginal tribes of India. 'It includes, in its full development, the belief in souls and in a future state, in controlling deities and subordinate spirits; these doctrines practical[ly] resulting in some kind of active worship.' Accor[d]ing to Dr. Mitchell in *The Great Religions [of] India*, the seven characteristic tenets generall[y] ascribed to Animism are these: (1) 'A supreme [or] at least a superior Being is acknowledged, (2) othe[r] spirits are also acknowledged, which are almost a[ll] malignant and have to be propitiated, (3) blood[y] offerings are necessary as at least a part of th[e] propitiation, (4) wild dances are performed in th[e] worship, (5) little importance is attached to idol[s,] temples or priests, (6) possession by spirits i[s] believed in, (7) witchcraft is much practised.

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The census report has the following description of Animism: 'It conceives of man as passing through life, surrounded by a ghostly company of powers, elements, tendencies, mostly impersonal in their character, shapeless phantasms of which no image can be made and no definite idea can be formed. Some of these have influences of their own. One presides over cholera, another over small-pox, another over cattle disease. Some dwell in rocks, others haunt trees, others again are associated with rivers, whirlpools, waterfalls. All of them require to be propitiated by reason of the ills which proceed from them.'

Animism has made important contributions to Hinduism. The development of the Pantheistic belief and the doctrine of transmigration in Hinduism are probably due to the influence of Animism. Hinduism has even been defined as 'Animism more or less transformed by philosophy.' Within the enormous range of beliefs and practices which are included in the term Hinduism is comprised, at one end, a large number of ideas distinctly animistic. Nay more: 'An essentially materialistic theory of things, which seeks by means of magic to ward off or to forestall physical disasters, which looks no further than the world of sense, and seeks to make that as tolerable as conditions will permit,' is certainly characteristic of millions of people who call themselves Hindus. But technically, a Hindu is distinguished from an Animist by his

acceptance of Brahmanical supremacy and of the caste system.

The Santals, Bhils and Gonds in Bengal, Madras and the Central Provinces; the Garos, Khasis and Nagas in Assam; the Chins, Kachins and Karens in Burma, are Animists. The religion of Jesus Christ has made great progress among many of the Animistic tribes. Being beyond the pale of the Hindu caste system, they are more accessible than Hindus to missionary work.

'And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice' (John x. 16). This was the ruling passion of the Master's life. This ought also to be the object of the disciples' life. With millions of these straying sheep waiting for the good news, where does my life-work lie?

6. Buddhism.

Buddhism founded by Gautama represents, like Jainism, another reform movement that sprang from Hinduism. The religion itself, unlike Jainism, has now been driven out of its original home, and within the Indian Empire is to be found almost entirely in Burma and the remote parts of adjacent Bengal. Kashmir has also some 35,000 Buddhists.

About 100 miles north of Benares lies the site of the ancient city of Kapilavastu, where about 560 B.C., was born a Kshatriya prince named

Siddharta, who was afterwards known as Buddha. His family name was Gautama. He was married in course of time and had a son named Rahula. While living in luxury and in pursuit of pleasure, loathsome examples of the aged, the sick, and the dead, presented themselves to him as he was driving abroad. The thought that he too would be subject to age, sickness and death, haunted him. He was disgusted with life and, despite his father's tears and protests, at the age of twenty-nine, Gautama left his home and possessions, and went forth into the world to become a homeless wanderer and to devote himself to Yoga discipline for the concentration of thought, so that he might discover some means by which he could escape re-birth. After some years of practice, having found that this discipline did not help him, he undertook self-torture. After following this for some time, when he had nearly starved himself to death, he felt he was no wiser than before, and began to eat. Five ascetics who had joined him in his austerities now left him. Then ensued that mental struggle which culminated on the day, when as he sat beneath the sacred bo-tree at Buddh Gaya he became suddenly illumined. In a moment he saw at last the right solution of the mysteries of life and became henceforth the Buddha—the Enlightened One. Though at first tempted to be satisfied with saving himself, he finally resolved, through pity for mankind, to

preach his message to the world. His teaching was as follows:—

(1) Birth is sorrow, age is sorrow, sickness is sorrow, death is sorrow, clinging to earthly things is sorrow.

(2) Birth and re-birth, the chain of re-incarnations, result from the thirst for life together with passion and desire.

(3) The only escape from this thirst is the annihilation of desire.

(4) The only way of escape from this thirst is by following the eight-fold path; right views (free from superstition or delusion), right aspirations (high and worthy of intelligent earnest men), right speech (kindly, open, truthful), right conduct (peaceful, honest, pure), right livelihood (causing pain to no living thing), right effort (in self-training and in self-control), right mindfulness (the active, watchful mind), right contemplation (earnest thought on the deep mysteries of life).

Buddha and his early converts began to preach these truths widely. Buddha himself spent the rest of his life in wandering about and preaching the new creed mainly to the people of Behar and Oudh. Religion from this time on was no longer hidden behind the veil of language unintelligible to the masses. It was taught in the language of the common people. Buddha died about 477 B.C.

After the death of Buddha, the growth of the religion was partly due to political influences.

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The greatest impetus was given to it by King Asoka (259 B.C.) who did for Buddhism what Constantine attempted to do for Christianity; he organized it as a state religion. By a council to settle the faith, by edicts promulgating its principles, by a state department to watch over its purity, by missionaries to preach its doctrine, and by an authoritative revision of the Buddhist Scriptures, he contributed to the organized strength of Buddhism. His own son and daughter carried the religion to Ceylon. Through migratory Turanians it spread to Tibet and China and thence through Korea to Japan. In the fifth century A.D. it was adopted in Burma, and in the seventh in Siam. Even in the seventh century it was already decadent in India proper. Probably it lingered till the twelfth or thirteenth century. It is found to-day in Burma, Ceylon, Tibet, China, and Japan. Ceylon contains 2,141,000 Buddhists.

'Gautama had no place in his system for a supreme being. His teaching began and ended with man. Man himself worked out his destiny by his own power. Yet man's need of an object of reverence and worship, and his tendency to seek external supernatural aid has led to the elevation of Gautama into a kind of semi-deification as an object of worship.'[1] It is interesting to note that

[1] Dr. J. N. Cushing in *Religions of Mission Lands.*

there are to-day more images of Buddha to be seen in a Buddhist pagoda in Burma than there are idols in any Hindu temple in India. Throwing a handful of flowers and burning candles before Buddha's image, counting the 108 beads with the wearisome repetition 'impermanence, suffering, unreality', and visiting the pagoda once a week and on festival days, these constitute the main acts of worship for a Burman Buddhist. In the Burman home, moreover, there is constant recognition of the presence of the spirits, who must be propitiated lest they act with malevolence. 'Nat' worship though condemned by the educated monks continues to maintain its hold on the people.

The ethical teaching of Buddhism is lofty and noble. It proclaims social equality and thus has no place for caste. It accords full freedom to women. It has stood for education, literature and art. The proportion of literacy among men and women is higher among Buddhists than among Hindus. But Buddhism knows no God, personal and supreme. It consequently lacks any true view of sin and salvation. It teaches men to trust wholly in their own efforts to work out their salvation. The salvation held out is nothing else than Nirvana, which at any rate means the cessation of all self-consciousness and, therefore, cessation of all existence to which we can attach any value and interest. It panders to man's love of self-righteousness by providing means of accumulating merit.

Although Buddhism as a distinct religion has almost no adherents in India proper, it has not passed away without leaving its marks on the Hinduism that conquered it. The name of Buddha among the Avatars of Vishnu and the deprecation of animal sacrifices in Hinduism proper are sufficient traces of the influence of Buddhism.

While recognizing the sad defects of Buddhism, as largely a mere system of morality without God, we cannot but admire the self-sacrificing missionary spirit which carried this fragmentary message of hope and humanity throughout the vast continent of Asia, to more than half the human race. They did it for Buddha. Can we not do it for Christ?

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Religions of India, Hopkins, chap. xiii.

QUESTIONS

1. What is meant by Animism? What do you conceive to be its central idea? What influence has it had on Hinduism?

2. How do you account for the great progress of Christianity among the Animistic tribes? Where are such converts to be found in large numbers?

3. Give a short account of Gautama Buddha, and state in more detail the problems which he sought to solve and the way in which he attempted it.

4. What led to the rise of Buddhism, and what is its teaching with regard to the problem of pain in the universe? In this respect institute a comparison between the doctrine of Buddhism and that of Christianity.

5. State what you know of the spread of Buddhism and the chief reasons which contributed to this. Where is it now most strongly entrenched? Describe the main acts of a Burman Buddhist's worship.

6. Enumerate the various stages of the eightfold path. Why can prayer have no place in Buddhism? Show that Christianity contains all the teaching of Buddhism that is likely to remain permanent, and that in Christianity there are many things which Buddhism lacks.

7. It has often been said that Buddhism in its last resource is a religion of 'mere negation', 'a species of infidelity'. Do you agree with this? Discuss it.

8. Who are the Buddhists in Ceylon? When did Buddhism enter the island? Who were the missionaries? Has Christianity influenced the Buddhists in Ceylon?

LESSON VII

THE RELIGIONS OF INDIA (*continued*)

7. Muhammadanism.

ISLÁM was introduced into India in A.D. 711 by the invading armies from the North-West. For more than ten centuries the power of the proselytising sword and the legislation of Muḥammadan governments were used to bring unbelievers under the yoke of Islám. To-day over a fifth of the population of the Empire are followers of Muḥammad. India has a larger Muslim population within its borders than Persia, Arabia, the Turkish Empire and Egypt combined. Of the sixty-two millions of Muslims in India, twenty-five and a half millions are to be found in Bengal, fourteen millions in the Punjab and the North-West Frontier Province, nearly seven millions in the United Provinces, over four and a half millions in Bombay and over four millions in South India.

The Muḥammadans of India are chiefly divided into two principal sects: the Sunnis and the

Shiahs. The Muhammadans of North India, according to Dr. Wherry, are for the most part Sunnis or Orthodox. The Shiahs do not number more than 5,000,000 for all India.

A comparison of the census of the last two decades shows that between the years 1881 and 1891 the Muhammadans increased fourteen per cent, and between 1891 and 1901 nine per cent. In these two decades, however, the entire population of India also increased thirteen per cent and two and a half per cent, respectively.

All Muslims describe their religion under two heads: *Iman* and *Din*, dogma and ritual. Under the *Iman*—or what the orthodox Muslim must believe—come the six articles of faith, namely, God, His Angels, His Books, His Prophets, the Day of Judgement, and Predestination of Good and Evil.

1. God. 'The Muslims believe in God's unity, omnipotence and mercy. "There is no god but Allah" is the first clause in the Muslim creed.' In its stern advocacy of monotheism, Muhammadanism is certainly a distinct advance upon Buddhism and Hinduism. And yet the Muslim conception of God must be admitted to be defective. To quote from Dr. Zwemer:[1] 'The conception of God is negative. Abosolute sovereignty and ruthless omnipotence are His chief

[1] *Islam: a Challenge to Faith*, pp. 86, 87.

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attributes, while His character is impersonal. The Christian truth that "God is love" is to the learned Muslim blasphemy and to the ignorant an enigma.'

2. Angels. Their doctrine of Angels consists of belief in three species of spiritual beings; angels, jinns or genii, either good or evil, and the devil (Sheitan) with his demonic host.

3. Books. Islám teaches that God sent down one hundred and four sacred books, of which all but four have been utterly lost. The four books that remain are the Taurát (Law) of Moses, the Zabúr (Psalms) of David, the Injíl (Gospel) of Jesus, and the Qur'án which is believed to be uncreated and eternal. And while the other three books are highly spoken of in the Qur'án, orthodox Muslims will say that they now exist only in a corrupted form, and that their precepts have been abrogated by the final book given to the last prophet Muḥammad.

The Qur'án itself is a remarkable production indeed. 'It is a little smaller than the New Testament in bulk and has 114 chapters, bearing fanciful titles borrowed from some word or phrase in the chapter, e.g. the cow, the bee, women, the ant, the spider, etc. The book has no chronological order, logical sequence or rhetorical climax. Its jumbled verses throw together piecemeal fact and fancy, laws and legends, prayers and imprecations. Muslims regard it as supreme in beauty

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of style and language, and miraculous in its origin, contents and authority. The defects of its teaching are many. (*a*) It is full of historical errors, (*b*) it contains monstrous fables, (*c*) it teaches a false cosmogony, (*d*) it is full of superstitions, (*e*) it perpetuates slavery, polygamy, divorce, religious intolerance, the seclusion and degradation of women and it petrifies social life.'

4. Prophets. The Muslims also believe in a great number of Prophets, many of whom are Old Testament personages. Though Muslims say that they love and revere them all alike, Muhammad certainly supersedes all, supplanting all in the hearts and affections of his followers.

5. The Day of Judgement also occupies a large place in the creed and the Qur'án. It is called the Day of Resurrection, of separation, of reckoning. Muslims also believe in an everlasting life of physical joys or physical tortures. In the words of the Qur'án, the Muslim paradise is 'a garden of delight with couches and ewers, and a cup of flowing wine, their brows ache not from it, nor fails the sense, theirs shall be the houris—the ever virgins.'

6. Predestination. The last article of the Muslim creed—predestination—is the keystone in the arch of Muslim faith. Its practical effect is pure fatalism. Most Muslim sects deny all free agency in man, and say that man is necessarily constrained by the force of God's eternal and

inevitable decree to act as he does. Religion is *Islám*, which means 'resignation'. This fatalism has paralyzed progress. As Canon Sell says: 'It is this dark fatalism which, whatever the Qur'án may teach on the subject, is the ruling principle in all Muslim countries. It is this which makes all Muḥammadan nations decay.'

The observances coming under *Dín* are five. Muḥammad said: 'A Muslim is one who is resigned and obedient to God's will and (1) bears witness that there is no god but Alláh and that Muḥammad is His Apostle, (2) is steadfast in prayer, (3) gives zakát (legal alms), (4) fasts in the month of Ramḍán and (5) makes a pilgrimage to Mecca, if he have the means.' These five duties merit reward and are called the pillars or foundation of religion Their pious observance is the mark of a true Muslim, to break loose from any one of them is to be in peril of damnation. Each of these pious duties is carefully described in the collections of traditions recorded two centuries after Muḥammad's death.

1. Confession. The creed is the shortest in the world: 'Lá iláha illa'lláhu Muḥammad Rasúlu'lláh.' There is no god but God; Muḥammad is the Prophet of God. This is the watch-word of Islám. This creed of seven Arabic words is repeated on every occasion by Muslims throughout the world.

2. Prayer. Five times each day—at dawn, just after high noon, two hours before sunset, at sunset,

and two hours after sunset—every Muslim is called upon to recite prayers in Arabic. The right direction, the proper posture and the careful purification of the body are all of the utmost importance, and the least departure from any rule regarding these nullifies the effect of the prayers. A call to prayer five times daily is shouted from every mosque. The cry in the Arabic language means 'God is most great! God is most great! God is most great! I testify that there is no god but God! I testify that Muḥammad is the Prophet of God! I testify that Muḥammad is the Prophet of God! Come to prayer! Come to prayer! Come to prosperity! Come to prosperity! God is most great! God is most great! There is no god but God!' In the early morning cry: 'Prayer is better than sleep!' is also inserted twice after the call to prosperity. Three-fourths of the Muḥammadan world pray five times daily in an unknown tongue. Consequently prayer is by them reduced to a mechanical art, and devotions are essentially vain repetitions. Yet Christians might well copy their unfailing regularity in performing their devotions.

3. Fasting. The chief Muslim fast is that of the month of Ramḍán. Between dawn and sunset each day during that month it is forbidden to drink a drop of water or take a morsel of food. Not only is there total abstinance from food and drink, but bathing, smoking, taking snuff and even smelling a flower are prohibited. Yet it is a fact that

Muhammadans spend more on food in that month than in any other. During the whole night it is usual to indulge in pleasure, feasting and dinner parties.

4. Alms. In its primitive sense of the word, zakat means purification, and it was applied to legal alms or the poor-rate, the gift of which would purify the remainder. One-fortieth of the total income is about the usual rate. There are seven classes to whom the legal alms may be given, namely, the poor, the homeless, the tax-collector, slaves, debtors, those engaged in fighting for Islám and way-faring travellers.

5. The Pilgrimage. The pilgrimage (Hajj) to Mecca is not only one of the pillars of the religion of Islám, but it has proved one of its strongest bonds of union, and has always exercised a tremendous influence as a missionary agency. From sixty to ninety thousand pilgrims reach Mecca at the time of the Hajj from all parts of the world. It is enjoined on every Muslim, male or female, who is of age and has sufficient means for the journey.

In addition to these must be mentioned the practice of circumcision, which though not once alluded to in the Qur'án, is the initiatory rite among all Muslims. Its omission is considered to be equivalent to a denial of the faith.

Jesus Christ, the Revealer of God, the Saviour from sin, the Emancipator of womanhood, needs the sixty-two millions of the Muhammadans of

India; and they need Him! The five pillars of Islám are all broken reeds. Its pure monotheism does not satisfy the soul's need of a mediator and an atonement for sin. Its prayers are formal and vain repetitions without demanding or producing holiness. Its fasting is conducive to two evils—hypocrisy and dissipation. Its almsgiving stimulates indolence.

There have been some distinguished converts from Muḥammadanism like Dr. Imádu'd-Dín. It is said that there is scarcely a Christian village in the Punjab without some converts from Islám. On the other hand, work among Muḥammadans in South India, is supposed to be the hardest and the least fruitful.

What can I do for the Muḥammadans of India? Shall I carry these millions on my heart and pray like the father of the faithful: 'O that Ishmael might live before thee'?

REFERENCE

The Muḥammadan World of To-day, chaps. x, xi, xii.
Islám: a Challenge to Faith, chaps. iv, v, vi.

QUESTIONS

1. When was Islám introduced into India, and how was it propagated? Entering in at the North-West, why to-day are the greatest numbers found in Bengal? Give your reasons for the increase.

2. What are the two heads under which all Muslims describe their religion? Enumerate both of these in detail.

3. What do you conceive to be the weaknesses of Muḥammadan doctrine and practices? Is it in any way—as it is claimed to be—an advance on Judaism?

4. Write notes on:—Imán; Dín; Shí'ah and Sunni; Tauràt. Zabúr, and Injíl; Zakát; and Ramadán.

5. Is anything being done for the Muḥammadans in your neighbourhood? Find how many followers of the Prophet there are in your District.

LESSON VIII

THE RELIGIONS OF INDIA (*continued*)

8. Hinduism.

THE term 'Hinduism' is used to designate the religious creeds and practices of two hundred and seven millions of the people of India. Seven persons out of every ten in India are Hindus. They form the large majority in all the Provinces except the Punjab, the North-West Frontier Province, Kashmir and Burma. During the decade preceding the last census they decreased ·28 per cent.

In the words of Barnett: 'Hinduism is not one homogeneous growth of religious thought; it is neither a single tree nor a forest of trees sprung from the same stock. It is, on the contrary, an aggregation of minor growths, some of cognate origin, some of foreign provenance, all grouped under the shadow of one mighty tree. It is an influence which has taken possession of well nigh all the roads by which man approaches the unseen in India; its churches are as well the stately

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cathedral where scholars and princes worship as the humble shrine where villagers offer wild flowers to some god born of their own rude hearts or the wayside spot haunted by some random godling who may have dwelt there last week. Over all these provinces Hinduism wields empire, or at least suzerainty.'

The whole history of Hinduism from the earliest times to the present day is a proof of its power to assimilate foreign elements and to adapt itself to new conditions. The influence of Animism, Buddhism, Muḥammadanism, and, in the present day, of Christianity itself would not be difficult to trace in Hindu beliefs and practices as we find them described in books and come to know them from its adherents.

The Hindus divide their sacred books into two classes: Sruti—Revelation, and Smriti—Tradition. To the former class belong the Vedas alone. They are four in number: the *Rig Veda*, the *Sama Veda*, the *Yajur Veda* and the *Atharva Veda*. Their composition covers a thousand years or more, beginning perhaps as early as 1500 B.C. and extending in its latest phase to about 500 B.C.[1] Each Veda consists of three main divisions—Mantras, Brahmanas and Upanishads—corresponding to three distinct stages or periods in the history of Hinduism.

[1] Macdonell, *A History of Sanskrit Literature*.

A study of these books reveals several successive strata or stages in the development of Hinduism. The first period is that of the *Mantras* or *Samhitas*—the oldest portion of each Veda (probably 1,000-800 B.C.). These contain hymns and prayers composed when the Aryans were settled in the lands on both sides of the River Indus. The most important of these collections of hymns as well as the oldest is the *Rig Veda*, consisting entirely of lyrics or psalms in praise of different gods. ('Rich,' a laudatory stanza). The *Sama Veda* consists entirely of stanzas from the *Rig Veda*, (with the exception of 75), but arranged solely with reference to their place in the Soma sacrifice, and set to be sung to certain fixed melodies (*saman*—chants). The *Yazur Veda* consists mainly of stanzas borrowed for the most part from the *Rig Veda*, but contains also original prose formulas arranged in the order in which they were actually used in various sacrifices (Yajus, sacrificial prayers). These three Vedas alone were at first recognized as canonical scriptures. The fourth collection, the *Atharva Veda*, is 'in the main a book of spells and incantations appealing to the demon world.' It attained a position beside the other three, only after a long struggle.

Judged by these early hymns the religion of the Aryan immigrants or what may be styled Vedic Hinduism appears to be polytheistic, consisting in the worship of the powers of nature. The Vedic

ritual was simple. Each household had its trenches containing the sacred fires in which the sacrifices of soma juice and melted butter (ghee) were offered to the gods. Animal sacrifices also were common.

The second period is that of the *Brahmanas*, (probably about 800-500 B.C.) The age of creative poetry when new prayers were composed and sung to please the gods had come to an end. Having ceased to produce poetry, the priesthood spent their energies in elaborating the sacrificial ceremonial. They had schools where priests were trained for this work. The *Brahmanas* give us the sacerdotal learning as taught in the Vedic schools of this period. They explain in prose the mutual relation of the sacred text and the ceremonial, as well as their symbolic meaning with reference to each other. 'Each *Brahmana* is a handbook to one of the *Vedas* and was meant to enable the priest to do his part in the sacrifice accurately and intelligently; but, besides sacrificial directions and explanations, they also contain a great deal of mythology, philology, literary lore, grammar, theology, mysticism, magic and such like.' They are said to be the most tedious, absurd and uninteresting books in the world. The beginnings of the doctrine of the transmigration of the soul make their appearance about this time. The system of the four castes also assumes shape. The Aryans probably had by now advanced eastward as far as Allahabad.

The third period is the *Upanishad* period. This represents the last stage of development in the Brahmana literature. After a long period of the most cumbersome and intricate ritual, reflection led to the perception of the great truth that the kernel of religion is not the ritual act but the heart of piety behind it. This discovery is represented by the *Aranyakas* or *Forest Treatises* of a theosophic character meant to be imparted or studied in solitude in the forests. The word *Upa-ni-shad* (sitting down beside) may have originally meant 'confidential session' and came to signify 'secret or esoteric' doctrine. As they generally came at the end of the Brahmanas, they are also called *Vedanta* (end of the *Veda*) a term later interpreted to mean 'the final goal of the Veda'. The *Upanishads* consist of philosophical inquiries on the nature of the world-soul and the way in which man may find release from re-birth and union with the world-soul. 'They are a mixture of half-poetical, half-philosophical fancies, of dialogues and disputations dealing tentatively with metaphysical questions. The pantheistic ground-work of their doctrine was later developed into the Vedanta philosophic system.'

These three sets of books, then, form the *Vedas* and are the revealed literature, Sruti, of Hinduism.

The fourth period of the religion is the *Sutra* period (500-200 B.C.). The verbose character of

the *Brahmanas*, and the difficulty of storing such vast masses of diffuse language in the memory led to a new style of composition. All the knowledge which a student had to acquire was expressed in strings of aphorisms of the briefest and most pregnant description. These when collected in treatises were called *Sutras*. In fact this style of composition became the chief literary characteristic of the age. The three chief classes of *Sutras* are the *Çrauta Sutras* dealing with ritual, the *Grihya Sutras* dealing with household affairs, and the *Dharma Sutras* dealing with social and legal usage.

This period saw the rise of the great sectarian systems of Vishnu and Siva and an enormous development of ascetic religious exercises, now known as yoga. Philosophic study increased in the schools and the five verse *Upanishads* were also written. The Sankhya system seems to have received definite form. The Jain and the Buddhist movements also belong to this period.

The fifth is the Dharmasastra period. 'As the *Sutras* grew out of the *Brahmanas*, so the *Dharmasastras* grew out of the *Sutras*, mainly out of the *Dharma Sutras*. Chief among these is the *Manava Dharmasastra* which has exercised such great influence over the social life of the people. These metrical law books are usually dated 200 B.C.—A.D.500. *Manu* seems to have reached its present form not later than A.D. 200. It was also during this period that the earlier of the short

Upanishads of the *Atharva Veda* made their appearance. They fall into four great groups according as they teach (*a*) pure Vedantism, (*b*) Yoga practices, (*c*) the life of the Sannyasi, or (*d*) Sectarianism. 'These sectarian treatises interpret the popular gods Siva and Vishnu as personifications of the Atman. The different Avatars of Vishnu are here regarded as human manifestations of the Atman.' The Epics fall between 500 B.C.—A.D. 500. In their present form and shape, they represent the growth of about a thousand years. The *Baghavadgītā* which is incorporated into the *Mahabharata* belongs to the *Dharmasastra* period.

The *Puranas* follow this period. These are eighteen in number. They are didactic in character and sectarian in purpose. The object of most of these legendary compilations is to recommend the sectarian cult of Vishnu, though some of them favor the worship of Siva.

The *Baghavadgītā* requires more than a passing mention. For well nigh two thousand years it has swayed with ever-growing power the mind and heart of India. It has attracted the attention and admiration of scholars both in Europe and India. It is perhaps more read and studied by educated Hindus to-day than any other book connected with the religion. It deserves, therefore, the careful study of the Christian worker.

The genesis of the *Gītā* must have been as follows. Towards the beginning of the Christian

era a nameless worshipper of Krishna, a man of high culture, conversant with the best religious philosophy of his age, conceived the idea of interpolating into the *Mahābhārata* an episode setting forth in the form of a dialogue the supremacy of Krishna, and the theory of Karma Yoga. At the opening of the great battle between the hosts of the Kurus and Pandavas, he represented Arjuna as overcome by sudden remorse at the sight of the armies which he was about to plunge into fratricidal strife, and put into the mouth of Arjuna's divine charioteer Krishna a series of sermons for his comfort and enlightenment. The result is the *Baghavadgītā*. The two most significant points in the teaching are the supremacy of Krishna and the theory of Karma Yoga. Krishna is conceived of as the absolute Brahma, the object of all the meditation of the sages of *Upanishads* and at the same time as a personal God approachable with sacrifices and prayer. Karma Yoga is a combination of philosophy with popular life. It is 'the performance of all the social and religious duties of caste and class in a spirit of absolute selflessness, solely for the love of God, and without the slightest regard for the direct or indirect results that may accrue from them.'

The corollary of the discourse is that Arjuna's caste duty as a Kshattriya is to fight, and therefore he ought now to fight without repining, but to fight in a spirit of perfect selflessness.

The song is the concentrated essence of Hinduism. It is the expression of all the highest hopes, aspirations and ideals of the best Indians that have ever lived. In it the Hindu mind may be said to call for a Saviour, a Saviour incarnate for the good of man, incarnate to give a clear revelation of the will of God.

Out of these centuries of Hindu thought, as represented by these numerous and multifarious treatises, have come the beliefs and practices of the Hindu of to-day.

Through all the varied phases of Hindu philosophy and Hindu practice, two general tendencies of thought may be traced. 'Among the more intelligent, on the one hand, the philosophy of the *Upanishads*, especially the Vedanta philosophy is uppermost, with a constant tendency to develop in one of three directions; toward pantheism, toward agnosticism, or toward atheism. Among the ignorant masses, on the other hand, polytheism is uppermost with an invariable pantheistic background. Pantheism with its corollary, the transmigration of souls, is thus common to all. As common is idolatry, at least the tendency toward it and apology for it.' The bond that unites popular and philosophic Hinduism is the system of caste. 'Pantheism then as a creed, grossest idolatry as the commonest expression of the religious instinct, and caste as a social system constitute the real triad of Hinduism to-day.'

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Mention must be made of the reform movements that have appeared in recent years.

The Brahmo Samaj, founded in Bengal in 1830 by Raja Ram Mohun Roy, has 4,050 adherents. Belief in the unity of the Godhead, the brotherhood of man, and direct communion with God in spirit, without the intervention of any mediator, seem to be common to all the three sections into which the Samaj is divided. The Brahmos are avowed reformers, and by their teachings and writings they have succeeded in making a marked impression on the educated Hindus of the country.

The Arya Samaj was organized in 1875 by Swami Dayanand Sarasvati of Kathiawar, and had at the time of the census 92,419 adherents, 98 per cent of whom live in the Punjab and the United Provinces. They increased 131 per cent during the decade. 'The leading tenets of the sect are: (1) Only the Samhitas of the four Vedas are inspired; (2) there are three eternal substances, God, spirit, and matter; (3) a soul is incorporeally and always perfectly distinct from God; (4) the soul is subject to re-birth in human, animal, or vegetable form; (5) salvation is the state of emancipation from pain and from subjection to birth and death, and of life, liberty and happiness in the immensity of God.' The Arya Samaj is theoretically opposed to the caste system, to idolatry, to child marriage and to pilgrimages.

Theosophy. 'The Theosophists hold that all religions have elements of truth which spring from the one Fountain of Truth and that Theosophy is the synthesis of all religions.' Theosophy, as we meet it in India to-day, is best described as Hindu pantheism modernized.

The best points of Hinduism may be stated as follows: (1) It has emphasized the superiority of the spiritual over the material side of life. (2) It has cultivated the passive virtues of patience, gentleness and submission. (3) It has introduced religion into every-day life. When the races which have developed these characteristics are 'summed up in Christ', they will assuredly enrich His Body with new graces.

On the other hand, a few of the dark features of Hinduism should be mentioned: (1) The combined influence of the caste system and the pantheistic view of God and man inevitably tend to weaken the individual's power of decision and sense of responsibility. (2) Its idolatry makes it difficult, if not impossible, to realize that 'God is a Spirit and they that worship Him must worship Him in spirit and in truth.' (3) By its system of caste it has destroyed national unity and brotherhood, cramped industry, and has engendered a spirit of pride, division and intolerance. (4) By permitting child marriage and enforced widowhood it has placed women in a position of sad degradation. (5) By its organized prostitution in

connexion with the temples, and by the immoral stories related about its gods, it has distinctly given license to immorality.

While eagerly recognizing every moral precept, every lofty aspiration and every tendency for good in this complex religion of our fellow-countrymen, we should be untrue to truth and untrue to God should we condone its evident defects. Let us point our brothers from the many gods of Hinduism to the God and Father of our Lord Jesus Christ, from the divisional tendencies of caste to the unifying and harmonious truth of man's brotherhood in Christ, and from the complicated and burdensome system of salvation by self-effort to a crucified and risen Saviour—to Christ as the fulfilment of Hinduism.

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Religions of non-Christian lands, S.V.M.
Village Deities of South India, The Bishop of Madras.

QUESTIONS

1. (*a*) 'Hinduism is not one homogeneous growth of religious thought.' Explain this. (*b*) What is the proportion of Hindus to the population? (*c*) How do you account for its strength, and what reasons would you give for its gradual decline?

2. (*a*) Into what main divisions and sub-divisions are the Hindu sacred books divided? (*b*) Give what particulars you can of the contents of the Vedas.

3. (*a*) Give a brief outline of the successive periods in the development of Hinduism. (*b*) 'Reflection led to the perception of the great truth that the kernel of religion is not the ritual act but the heart of piety behind it.' Comment on this.

4. (*a*) What are the *Brahmanas?* (*b*) Is the doctrine of transmigration of souls and of caste an addition to Hinduism? (*c*) What great discovery is represented by the *Aranyakas?* (*d*) Brahmo lecturers often assume that from the earliest stages of the religious history of the Hindus, there has been a persistent purifying process at work. So far as you know, are not these acts stretched so as to fit in with the modern theory of evolution?

5. (*a*) Give a short account of the *Baghavadgītā*; (*b*) what are the chief points in its teaching; (*c*) criticize the definition of Karma Yoga given on page 65, almost at the bottom.

6. 'Through all the varied phases of Hindu philosophy and Hindu practice, two general tendencies of thought may be traced.' What are these, and how do you account for them?

7. (*a*) Give a brief history of the Brahmo Samaj; (*b*) in what way has it influenced Hinduism; (*c*) what, from our point of view, are its chief virtues and defects?

8. (*a*) Give a brief résumé of the beliefs of the Arya Samaj; (*b*) what has it in common with Brahmoism, and what with, popular Hinduism? (*c*) What do you consider to be its essential weaknesses?

9. What virtues has the Hindu religion developed in the Indian? Are these same virtues exemplified in the life of our Lord? How?

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LESSON IX

CHRISTIANITY IN INDIA (1)

THE history of Christianity in India may be divided into four periods: the Syrian period, the Roman Catholic period, the Lutheran period, and the Modern period.

1. The Syrian period.

The oldest Christian community in India is to be seen in the Native State of Travancore on the west coast. Its members are commonly known as Syrian Christians; they number 570,000, that is, about a fifth of the entire Christian population in India. Tradition connects the introduction of Christianity into Travancore with the apostle St. Thomas, though there is no historical proof to support it. A more trustworthy tradition connects the establishment of the Church with one Thomas, Bishop of Edessa, in the year A.D. 345. There is certainly no doubt that the community was a flourishing one in the sixth century.

It is evident that about the eighth century the Christians of Malabar were so numerous and influential that they 'acquired from the rulers of the land a certain political status, including the right of self-government, in token of which they received two copper-plate charters—Sasanams.' These are dated A.D. 774 and 824. The history of the next six hundred years is enveloped in obscurity. Through all the vicissitudes of history they seem to have held themselves together under the Syrian liturgy and ceremonials, though probably they entirely lacked spiritual vigour and missionary activity. When in the fifteenth century the Portuguese obtained a footing in India they endeavoured to bring these Christians under the rule of the Pope, and to substitute the Latin rite and dogmas for the Syrian. For the time being they succeeded in doing so by force. But when in the sixteenth century the power of the Portuguese was broken by the Dutch many of the Syrians threw off the Papal yoke and placed themselves under a Bishop consecrated for them by the Patriarch of Antioch. A large number, however, still clung to the Roman Church, and their descendents are the 'Romo-Syrian' Christians of the present day.

In 1816 the Church Missionary Society sent missionaries to Travancore who started schools and colleges which began to leaven this ancient community. A small number of Syrians joined

the Church of England, and a larger number, who were in favour of reform, separated themselves from the old Jacobite Church and constituted what is called the 'Mar Thoma' or 'Reformed Syrian Church.' This Church uses in its worship a revised form of the old Syriac liturgy translated into the vernacular. Both sections are presided over by Indian Bishops, and have always been independent of any foreign support. They are the only self-supporting and self-governing Christian bodies in all India. If these ancient churches would but unite and give themselves to the evangelization of India what a power might they not be in the land! In such activity they would surely find their own fullest spiritual life.

The centuries during which the Syrian Christian Church was almost the only Christian body in India we have called the SYRIAN PERIOD.

2. The Roman Catholic period.

This period may be said to begin with the year A.D. 1500. Though the missionaries of the Roman Catholic Church were in India in the thirteenth and fourteenth centuries, it was only after the arrival of Vasco-da-Gama in 1498 that its influence began to be seriously felt.

The greatest missionary we know was Francis Xavier.[1] He landed in India on May 6, 1542, and in many respects he was a model missionary.

[1] *Francis Xavier*; C.L.S., Madras; one anna.

His missionary enthusiasm, self-denial, and aspirations after a holy life are lessons for all time. For nearly two hundred years the Roman Church held undisputed sway over a large portion of South India, and penetrated even to the court of Akbar. Robert de Nobili and Beschi—the Tamil scholar Viramámunivar—are amongst a great number of European missionaries who helped to establish and strengthen the Roman Catholic Church in this land. According to the census there were in 1901, 1,122,000 native Roman Catholics, thus forming forty-two per cent. of the entire native Christian community. During the decade preceding the census the Catholic population increased fifteen per cent. They are at present found in large numbers in Madras, Bombay, Bengal, Central India, Hyderabad and Mysore. They have established large educational institutions in a great many centres.

3. The Lutheran period.

This period marks the beginning of Protestant missionary work in India. Ziegenbalg and Plütschau, two godly Germans, were the first Protestant missionaries to do effective work. They were sent out by Denmark's king, Frederick IV, to preach the gospel in the Danish possessions in India, and arrived at Tranquebar on July 9, 1706. Later they were joined by a noble band of missionaries, such as Gründle Schultze, Kiernander, Gericke,

Schwartz and others. Gründler and Schultze carried on the translation of the Scriptures into Tamil and completed in 1727 the first vernacular Bible in India. Kiernander was the first Protestant missionary to Bengal. Fabricius gave the Tamils their first hymn book. The greatest of these early missionaries was Christian Frederick Schwartz, the 'father' of the Christian Church in Tanjore and Trichinopoly. He arrived in South India in 175[illegible] and for nearly half a century he worked unceasingly in these districts until his death in 1798. His biography should be read by every student of Indian missions.[1]

Though first sent out by the king of Denmark these continental missionaries received a considerable amount of support from England and finally they and the churches established by them were taken over by the Society for Promoting Christian Knowledge and the Leipsic Missionary Society.

The century when the Lutherans were the only Protestant missionaries in India we call the LUTHERAN PERIOD.

We conclude this chapter with a quotation from the biography of Francis Xavier. 'Noble by birth and educated as a scholar, he gave up all that was dear to him to go to the ends of the earth out of love to Jesus Christ and zeal for the salvation of his brethren of mankind. Often he was houseless

[1] ...e of *Christian Frederick Schwartz*, C.L.S., Madras;

and homeless, travelling on foot without a servant, sometimes suffering from cold and hunger, fording rivers and forcing his way through unbroken forests, exposed to perils from sickness and robbers. All his trials, instead of discouraging him made him only rejoice the more to undergo them for the name of Christ. Before he became a missionary once while asleep he uttered the words: "Of suffering and of labours f[illegible] the Cross, yet more, O Lord, yet more!" T[illegible] might well serve as his motto to the la[illegible]oments of his life.'

'Except a grain of wheat fall [illegible]to the earth and die, it abideth by itself alone; but if it die, it beareth much fruit' (John, xii 24). Am I willing to sacrifice myself, my position, my prospects, if need be even my life for the salvation of my country?

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India and Christian Opportunity, Beach, pp. 147-166.
Krishna or Christ, Jones, pp. 163-172.

QUESTIONS

1. Into how many periods does the author divide the history of Christianity in India? Give a brief account of each period.

2. How do you explain the fact that, during the Syrian period, there was a wonderful cohesion among the Christians, but little or no active propaganda of their faith?

3. Enumerate any differences you may know of between the Old Syrian Church and the Reformed Syrian Church.

4. (1) Were there many other Christian Churches in India in the Syrian period? (2) How many of the Christians of to-day are supposed to be descended from that ancient community?

5. When was the influence of the Roman Church in India first seriously felt, and to whom was it due?

6. Give an account of Francis Xavier and your estimate of him.

7. (1) What percentage of the Christian Church in India is Roman Catholic; (2) what was their increase in the decade preceding the last census; and (3) where are they chiefly found?

8. What do you know of Gründle, Schultze and Schwartz?

LESSON X

CHRISTIANITY IN INDIA (2)

4. The modern period.

THE modern period of missions in India commences with the nineteenth century. It falls into two distinct sections: the pre-mutiny period—when most of the Protestant missions saw the beginnings of their pioneer operations; and the post-mutiny period—when they were strengthened and developed.

For nearly a hundred years after the first Protestant missionary set his foot in India missionary work was slow, partly because of the general apathy of Christians in the West and partly also because of the unsympathetic attitude of the East India Company. A little was attempted by some of the saintly chaplains of the Company, in opening schools for native children and in providing portions of the Bibles in the vernaculars. Among these, the names of Daniel Brown, Claudius Buchanan, Henry Martyn, Thomas Thomason, and Daniel Corrie will for ever shine with peculiar

lustre. But the first English missionary to India was William Carey, who landed at Calcutta on November 13, 1793. At this time the East India Company forbade any European not in its service to set his foot on the Company's territories without special license. Arriving in a Danish ship Carey had to register himself as an indigo planter, and at Mudnabatty, 150 miles north of Calcutta, he went to work as superintendent of an indigo factory on Rs 75 a month. 'There and in that capacity lived for six years the one representative in India of the missionary zeal of Christian England, and in that obscure—one may say ignominious—way began English missions in her great dependency.'[1] He was later joined by Marshman and Ward, and all three settled in 1800 on the more friendly soil of Serampore, a Danish settlement, fifteen miles north of Calcutta. In the words of their own *principles* they here gave themselves up unreservedly to the glorious cause of evangelization. Never thinking that their time, their gifts, their strength or their families were their own, they sanctified them all to God and His cause. How they did this must be studied in the biography of William Carey.[2] 'Expect great things FROM GOD. Attempt great things FOR GOD' was his motto. Through

[1] Stock's *History of the Church Missionary Society.* Vol. i., p. 96.

[2] *William Carey*, C. L. S., Madras; one anna.

the Serampore College, through the translation of the Holy Scriptures, or portions, into thirty-six languages, through the girls' schools, and through the printing press, he not only attempted, but accomplished great things for God.

Another great missionary of the same period must be mentioned here. Adoniram Judson, the apostle to the Burmans, arrived in India in 1812 and being refused entrance found himself in Burma in 1813. George Smith, calling him 'the greatest of all American missionaries' says :—'Adoniram Judson is surpassed by no missionary since the apostle Paul in self-devotion and scholarship, in labours and perils, in saintliness and humility, in the result of his trials on the future of an empire and its multitudinous people.'

When the East India Company's Charter was renewed in 1813 the restrictions against missionaries were removed and consequently missions and missionaries came to the country in rapid succession. The growth of missions during this period and the gradual opening up of the entire country may be seen in the following table :—

1793.	William Carey, English Baptist Mission.
1806.	L.M.S. in Travancore. Ringletaube.
1812.	American Board Mission, at Bombay.
1813.	Adoniram Judson, in Burma. A.B.M.U.
1814.	C.M.S. at Madras.
1816.	Wesleyan Missionary Society, in South India.
,,	English Baptist Mission, at Benares.

1816. C.M.S. begins the north Travancore Mission.
1818. English Baptist Mission, at Delhi.
1820. C.M.S. sends missionaries to Tinnevelly.
1822. General Baptists, in Orissa.
1825. S.P.G. takes over S.P.C.K. Missions in South India.
1830. Alexander Duff at Calcutta. Church of Scotland Mission, 1833. S.P.G. at Cawnpore.
1834. American Board Mission, at Madura.
,, American Presbyterian Mission opens, Ludhiana.
,, Basel German Mission, in Malabar.
1835. American Baptist Telugu Mission.
1836. American Baptist Mission, in Assam.
1837. John Anderson opens an English School in Madras.
1841. Irish Presbyterian Mission, in Gujrat.
,, Welsh Calvinistic Methodist Mission, in the north-east of Bengal.
C.M.S. Telugu Mission begun.
S.P.G. at Secunderabad, Nizam's Dominions.
American Evangelical Lutheran Mission, at Guntur.
[illegible]he Free Church of Scotland, at Nagpur. T. Hislop.
[illegible]ossner's German Mission, at Ranchi.
[illegible]he Zanana Bible Medical Mission.
[illegible].P.G. at Delhi.
[illegible].M.S. at Peshawar.

1855. American Arcot Mission. Dr. H. M. Scudder

1855. American United Presbyterian Mission, at Sialkot.

1856. Methodist Episcopal Mission. W. Butler, at Bareilly.

Thus, nearly every large mission now labouring in India laid its early foundations in the pre-mutiny period. But it must be said that at this period the labourers connected with many of these missions were few, their efforts tentative, and progress slow.

Two special lines of missionary work that commenced also in this period must be mentioned. In the year 1822 Miss Cooke of the C.M.S. began at Calcutta zanana work among women and girls. As the first single lady to enter India as a missionary she became the forerunner of the great zanana missions of modern times. The year 1830 should be marked as the date of the commence higher educational work by missions, year Dr. Duff of the Church of Scotland opened the first anglo-vernacular missio for non-Christian youths. His devotion t purpose, coupled with a rousing mission siasm, was a great stimulus to the missio His biography must be read by all Indian missions.[1]

[1] *Dr. Alexander Duff*, C.L.S., Madras: one an *Alexander Duff*, Moody Colportage Series; Ex Dept., Dhond: 7 as.

His thrilling appeal to the fathers and mothers of Scotland deserves to be quoted in full.

'There is not a valley nor dell nor burning waste from one end of India to the other, that is not enriched with the bones, and not a rivulet or stream that has not been dyed with the blood, of Scotia's children. And will you, fathers and mothers, send out your children in thousands in quest of this bubble fame—this bubble wealth—this bubble honour and perishable renown—and prohibit them from going forth in the army of the great Immanuel, to win crowns of glory and imperishable renown in the realms of everlasting day?' Is the obligation and privilege any the less for the sons of India?

We now come to the post-mutiny period of modern missions.

'The history of Christianity in India,' writes George Smith, 'began in the year 1858. The Sepoy mutiny of 1857 opened a new period. It tested by persecution the reality and the character of the faith of the converts. It proved to be a call to the conscience of Christendom.' New consecration, vigour and purpose were infused into every missionary society labouring in India, as they saw of what stuff their converts were made. The mutiny also 'struck the knell of the East India Company's rule in India,' and the Queen's proclamation avowed the principles of religious liberty. Thus all the older societies advanced in every direction.

New missions also came in. The United Free Church Mission began work in Rajputana in 1860. The Canadian Baptist Mission on the Telugu coast, and the English Friends' Mission came in 1874. The Cambridge Delhi Mission began its work in 1877 and the Oxford Mission to Calcutta in 1880. The Christian Alliance Mission commenced in Bombay in 1889. A large number of smaller organizations also have stepped in to occupy, sometimes the unoccupied, often the partially occupied, and sometimes even the fully occupied, territories all over the country. Several interdenominational organizations have also come in to the aid of the missions. The Christian Literature Society came in 1857 as a memorial of the mutiny. The Young Men's Christian Association, the Young Women's Christian Association, the Young People's Society of Christian Endeavour, the India Sunday School Union have all been planted in the land and are bringing forth fruit, both directly and indirectly, for the cause of the evangelization of India.

Altogether there were in 1902 ninety-one societies with 3,095 missionaries (excluding wives) and 25,727 Indian workers engaged in the Christian conquest of India. In these figures are included 226 medical missionaries, working through 313 hospitals and dispensaries, healing the sick and preaching the gospel.

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During the period under review in this lesson, three things stand out with startling clearness: (1) The stolid apathy of home Christians with regard to the spread of their faith. They had centuries of Christian civilization behind them they were what they were through the virtues of that faith, and yet they had failed to appreciate one of the most essential duties which the gospel imposes. (2) The indifference, and at times even the active hostility of a company, which received its charter from a Christian nation, to all missionary enterprise among the Indian peoples. And (3) the success of the work amid difficulties, many and formidable.

What has been the history of missions in India in the past? In the main, it is the story of the evangelization of India by missionaries from Europe and America. And the result is the winning of one per cent of the population for Christ. What then is to be the future of missions in this country? Is it to be only a repetition of the history of the past? Or has not the time come for the Indian Church earnestly and prayerfully to take the burden on her own shoulders and carry to her fellow-countrymen the gospel which she has received from the West?

On the other hand, let us never forget the debt that we owe to the western nations. Let us never fail to thank God for the blessings that

have been brought to us by foreign missionaries. And, if at times, we have to criticize them, and their faults loom large before our eyes, yet in the inmost thoughts of our hearts let there be gratitude for the inestimable blessings which they have been the means of imparting to us.

QUESTIONS.

1. 'Missionary work was slow, partly because of the general apathy of Christians in the West and partly also because of the unsympathetic attitude of the East India Company.' (*a*) What, in your opinion, were the considerations which dictated the policy of the Company; (*b*) how do you explain the indifference of the home Christians?

2. Mention some of the most important events in the histories of Carey and Judson.

3. (*a*) Who was the founder of zanana work among the women of India; (*b*) of higher educational work? (*c*) What have you to say by way of criticism or praise of 'educational missions'.

4. Which of the missions mentioned in the lesson seem to you to have been most productive of good results.

5. What do you consider the chief blessings which India has received from England.

6. Indicate the procedure by which the burden of responsibility for the evangelization of India may gradually be transferred from English to Indian shoulders.

LESSON XI

RESULTS OF MISSIONS

LET us now inquire what there is to show as the result of these centuries of missionary effort.

1. First, there is no doubt at all that Christianity has had an effect on Hinduism itself. There is a subtle change in the whole tendency of Hindu thought. It is not easy to distinguish how far this is the result of Christian missions and how far it has been brought about simply by contact with western ideas and western literature. But since England herself and all western thought and philosophy are impregnated with Christian ideas, Christianity may be said to have had the largest share in the changes which may be traced during the past twenty years in Hinduism. The moral teaching of our Lord is accepted by many Hindu teachers as an ideal to be aimed at. Christian virtues are admired, Christian teaching is being assimilated by Hindus, and a feeling has grown up that the literal interpretation of the stories of the Hindu gods is not

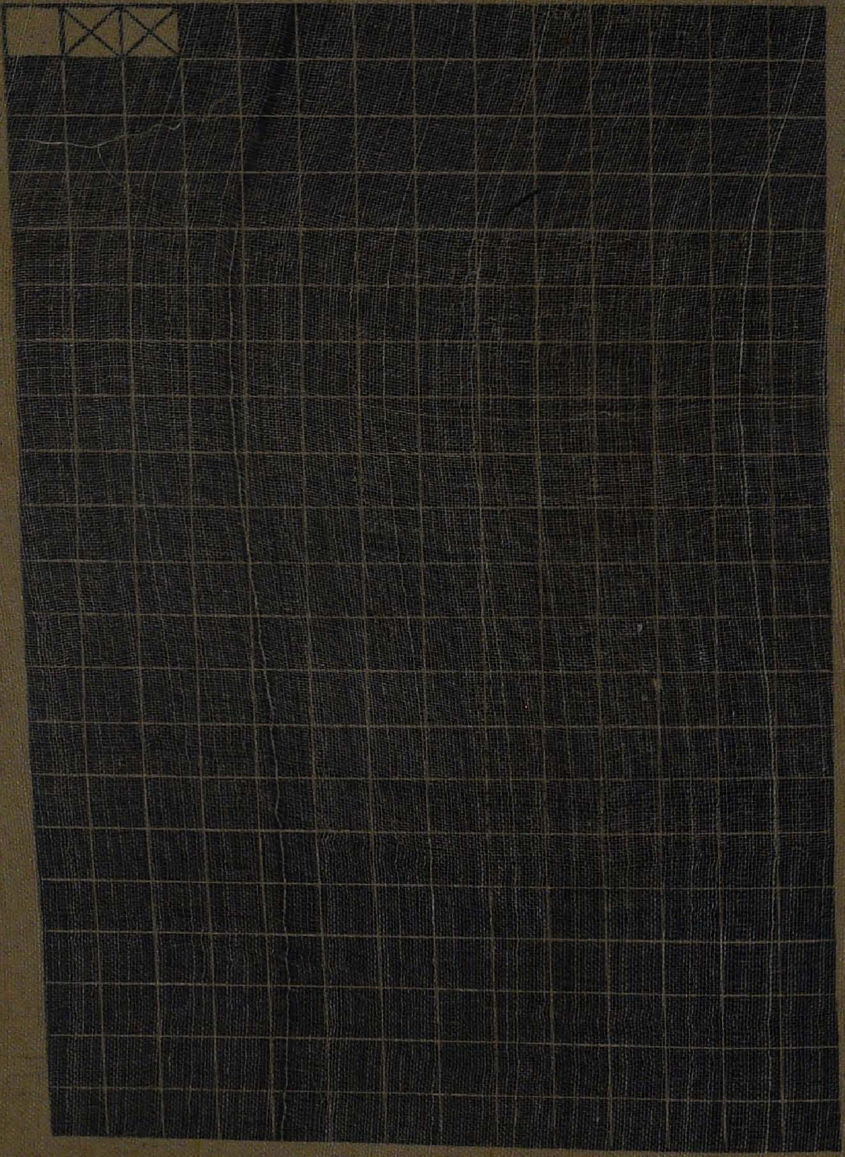
one to be dwelt upon, but rather that an endeavour must be made to seek for an allegorical interpretation which may stimulate the mind to noble aims. There is a growing tendency to condemn the worst moral evils existing in Hindu society. Many educated Hindus are against early marriages, and the existence of enforced perpetual widowhood, and of the *deva-dasis* in the temples. This latter practice has been unequivocally condemned in the Mysore State, where the maintenance of *deva-dasis* is now prohibited in temples under Government management.

Notwithstanding all this change, however, that has come over Hinduism, it is very doubtful whether even the most enlightened of Hindus are one whit nearer the full acceptance of Christianity than they were fifty years ago. The tendency seems rather to be to study their own religion with greater care and to assimilate such moral teaching as they may admire in the Bible—a tendency which has marked Hinduism from early times.

2. So much for the influence of Christianity on the educated classes. When, however, we turn to the lower classes, the case is very different. There is a large and rapidly increasing Christian community drawn mainly from the outcastes and Sudras. 'The common people heard Him gladly.'

The Christian community in India numbers 2,923,000 souls, of whom 2,660,000 are natives of

Diagram VIII



The diagram contains 294 squares representing the 294,000,000 people of India. The three white squares stand for all the Christians. The square without the cross lines represents the entire Protestant community of India. The dark squares show the non-Christians.

the country. Of these Indian Christians, 1,123,000 are Roman Catholics, 571,000 Syrian Christians, and 970,000 Protestants. Christians form one in a hundred of the population (see Diagram VIII).

Of the Christians in India, two-thirds are found in the Madras Presidency and the Native States connected with it. The Tamil and Malayalam speaking districts have in them over a half of the entire Indian Christian community. In the Guntur district in the Madras Presidency one in fourteen is a Christian, in Tinnevelly one in twelve, and in Travancore one in four.

The rate of increase of the Christian population during the last few decades has been marvellous. Between 1872 and 1901 the figures rose from 1,246,288 to 2,664,313, or 113 per cent. in thirty years. The Protestant Indian Christians have increased 857 per cent since 1851. Moreover, Christianity shows the largest increase when compared with other religions. In the last census (1901) while the population increased by 2·7 per cent, the Parsis by 4·7 per cent, the Jews by 6 per cent, the Muhammadans as a whole nearly 9 per cent, the Christians increased by 30 per cent; the Protestant Native Christian community alone by 63·8 per cent.

The next census may very likely reveal a still more rapid advance, as missionary statistics show an immense influx of converts in certain parts of

the country.[1] These mass movements are going forward with irresistible force in Travancore, the Telugu country, Chota Nagpur, and the United Provinces (north-west portion). They are being hindered and checked only through want of money to train and support Indian teachers.

The effect of the Christian religion on the masses of the outcaste population of India is one of the most remarkable phenomena in India today. In the words of Mr. J. N. Farquhar:[2] 'these Christians are an object lesson to the world. The ultimate difference between the two religions could not be more vividly set forth. Hinduism has done all that was possible to degrade them; Christianity does all that is possible to raise them. Can there be any question as to the ultimate result on the mind of India? The contrast between the cruel tyranny of the one and the uplifting humanity of the other is too plain to be misunderstood. *In hoc signo vinces.*'

3. Moreover, the Christian community is making rapid progress in the matter of self-support and self-government. This is specially so in South India. The C.M.S. congregations in Tinnevelly raise three times the amount spent upon the forty pastors. The report for the year 1906 institutes a comparison between the year

[1] See *The Telugu Mission* by the Bishop of Madras; to be had gratis from the Bishop's Office, Teynampet, Madras.

[2] *Christianity in India*, C.L.S.

1875 and 1905, and states that in the thirty years the number of adherents, and of villages containing Christians, increased by nearly fifty per cent, the number of baptized Christians by more than eighty per cent, communicants by one hundred per cent, and the amount of contributions by over three hundred per cent.

In the most advanced missions the people are gaining experience in self-government which should soon enable them to be, in the main, independent of foreign missionary societies.

4. Perhaps the most encouraging sign of all in the life of the Indian Church at the present day is the new evangelistic spirit that is slowly taking possession of the Indian Christian community. Several missions have small evangelistic societies of their own which employ workers to preach the gospel in their own or neighbouring districts. Such are the Native Evangelical Society of the American Madura Mission, the Home Missionary Society of the Telugu Baptist Mission, the Jaffna Student Missionary Society, the Gopaulganj Mission of Bengal and many others in connexion with missionary societies in North and South India.

The largest of these is the Indian Missionary Society of Tinnevelly, which was started six years ago and began work in 1904 at Dornakal in the Nizam's Dominions. By the end of 1908 it had sent out seven Tamil missionaries,

and it had trained more than ten Telugu evangelists.

In the year 1908 nearly Rs 8,000 was collected for the work, but even this was not sufficient to take advantage of all the opportunities offered in the field. In that taluk, where five years ago even the name of Jesus Christ had not been heard, there are to-day a thousand adherents, and nearly a thousand more are begging for instruction which cannot be given them *for want of money to support teachers*.

In addition to the missions attached to different bodies, a more comprehensive movement has been made in the organization of the National Missionary Society of India. We give its aims in a few sentences quoted from the prospectus which it issued itself in 1905.

'In Carey's historic library at Serampore, on December 25, 1905, with delegates present from each province and portion of India, Burma and Ceylon, there was organized "The National Missionary Socitey of India." Uniting as it does the Christians of all Churches and of all provinces into one great Society for the evangelization of India and adjacent lands, its organization marks a new era in the history of India. With Indian men, Indian money and Indian management, the Society is controlled by a Central Executive Committee and a council with representatives from each Presidency and each larger mission or Christian

body in a Province, and aided by the counsel of an Advisory Board of experienced missionaries. Founding no new denomination but preserving the strongest loyalty to the Churches, soliciting no funds outside of India but laying the burden for India's evangelization upon her own sons, we believe the society is organized on a sound and safe basis.'

Montgomery District in the Punjab was chosen as the society's first field and missionary work was begun there in October, 1907.

The society has also opened work in several other fields, of which no description need be given here since they are fully described in the society's[1] organ, *The National Missionary Intelligencer*. It is too soon yet to judge of the work of the society in these fields from actual results, but already we can discern the effects of its work in the hearts of many where formerly there was no spark of missionary zeal, but which are now on fire with the desire to evangelize their native land.

The work of these societies is watched with interest by all who love India. In January, 1908, the Bishops of the Church of England in India and Ceylon, assembled at Calcutta for their triennial Synod, expressed themselves in the following terms:—

> The Synod has heard with great thankfulness of the many earnest efforts that the Indian members of the Church

[1] N. M. S. Office, Anderson Hall, Madras, 8 as. per annum.

of England in different dioceses are making by the establishment of Indian missionary societies, to take their due share of the work of evangelizing their own countrymen; and believe that in our own Church these efforts can best be made by societies belonging to the Church of England and working definitely on Church principles.

The Synod has heard with much interest of the formation of the 'National Missionary Society', and recognize with thankfulness the impetus which it is giving to the missionary spirit amongst Indian Christians. Without wishing to express any opinion as to its methods, they assure the Society of their readiness to assist it by counsel or in such other ways as may be in their power, and they will be prepared to consider favourably any applications that may be made to them with a view to the acceptance of suitable candidates for Holy Orders supported by the Society.

Expressions of sympathy with the aims of this and other Indian missionary societies have reached their promoters from all parts of the world; the good wishes may be best expressed by the words, 'May the twentieth century be the epoch of the evangelization of India by her own sons'—a wish which we heartily endorse. May God stir up the hearts of India's sons and daughters to give themselves wholly to the great cause.

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QUESTIONS

1. What influence has Christianity had on the educated Hindus? Are the educated classes nearer the full acceptance of Christianity than they were fifty years ago?

2. From which classes of Indian society are the Christians mainly drawn?

3. In which part of India is the largest proportion of Christians to the population?

4. Where is the most rapid increase in the Christian population now going on?

5. What is the chief obstacle to the progress of mass movements?

6. What is the most encouraging sign in the life of the Indian Church to-day?

7. What is the Indian Missionary Society of Tinnevelly? Describe the work it is carrying on?

8. Mention the missions supported by the National Missionary Society of India; describe the work of each.

Diagram IX

The white square shows the numerical strength of Christians in India.

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LESSON XII

WHAT REMAINS TO BE DONE

'So little done! So much to do' exclaimed Cecil Rhodes at his death. The words can be uttered with equal truth regarding missionary work in India. We have said that one in a hundred of the population of India is a Christian; but let us not forget what that means. It means that ninety-nine out of every hundred of the population of India are still without the Christian fold.

We learned in Lesson I that it would take twenty-eight years to count the population one by one; it would take only three months to count all the Christians of India at the same rate, and only one month to count the Protestants!

The map of India attached to this lesson shows the population of each Province, the number of Christians, and the proportion of Christians to each ten thousand of the population. It will be noticed that in all the British Provinces, with the exception of Madras, Burma and Bombay, the proportion is

Diagram IX.

much below the average. The number of Christians per ten thousand in the different Provinces is as follows:—

Madras	... 269	Bengal	36
Coorg	... 204	Punjab & N.W.F.P.	27
Burma	... 166	Central Provinces	25
Bombay	... 111	United Provinces	22
Assam	... 59	Central India	9

The condition of the Native States with one or two exceptions is indeed appalling. The proportion of Christians is shown below:—

Travancore	... 2362	U. Prov. States	... 6
Mysore	... 90	Central Prov. States.	4
Baroda	... 39	Rajputana	... 3
Hyderabad	... 21	Gwalior	... 3
Bombay States	16	Punjab States	... 2
Bengal States	10	Kashmir	... 1½

It will at once be seen that, with the exception of Travancore and Cochin, the subordinate Native States are the least evangelized portions in India. Of the three millions in Gwalior, only six hundred and thirty-five are Christians. It is said that 'at least two millions are beyond the reach of the gospel.' In Rajputana the states of Jaisalmar (pop. 73,370), Bundi (171,227), Tonk (143,330), Jhalawar (90,174), Banswara (149,128), Partabgarh (52,025), Dungarpur (100,103), Dholpur (270,973), Karauli (156,786), are all unoccupied by any missionary agency. In Central India, Orchha (321,634), Panna (192,986), Datia (173,759), Chhatarpur

Diagram X

The political Divisions of India, with population and number of Christians in each.

The figures in heavy type show the proportion of Christians per 10,000 of the population in each Province.

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(156,139), Charkhari (123,954), Bijawar (110,500), Devas (117,216), Ajaigarh (78,236), and several other minor states have no Christian or Christian worker. In the feudatory states under the Central Provinces, out of a total population of 2,000,000 there are but 576 Native Christians, scarcely 1 in 2,500. The states of Kanker (103,536), Kawardha (57,474), Raigarh (174,586), Sarangarh (79,900), Bamra (123,378), Sonpur (168,877), Patna (277,748), and Kalahandi (330,529), have never had a Christian worker.

In the Punjab States, in a population of 4,424,398, Native Christians number only 285. Most of the 35 smaller states are entirely unevangelized. In the United Provinces, Tehri-Garhwal State with 268,885 has no Christian worker. In Bengal, Protestant missionary work is unknown in the tributary states under Chota-Nagpur. The five states, Sirguja (351,011), Jaipur (132,114), Udaipur (45,391), Korea (35,113) and Changbhanker (19,548), with a total population of 583,117 are closed to all missionary effort. In Bombay the Konkan State with 356,684, the Deccan group with 373,779, the Khairpur State with 199,313 have scarcely any Protestant Christians in them. In Hyderabad-Deccan, the largest of the Native States, only one in five hundred is a Christian. Large portions of the Districts of Bider, Sirpur Tander, Nandir, Bith, Parbani and Osmanabad, have never yet been visited by any messenger of the gospel.

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Not only in Native States, but even in British territory, where there is not the slightest hindrance to evangelistic work, large tracts lie unevangelized. In Bombay there are thirty-three taluqs, each with a population of over 50,000, without a single Christian! In the United Provinces several tahsils can be named that have not a single Christian or Christian worker. In the Gorakhpur Division four large tahsils with nearly two million people are without a single resident worker. In fact the whole Division has but twenty-two Christian workers to reach six million people. It has been remarked that in the same proportion London would have but fifteen ministers instead of its present thousands. Dr. Lucas says: 'Out of the 105,521 villages in the whole province, there are at least 50,000 villages in which the gospel has not been preached for a year past, and in many thousands of them the gospel has never been preached.'

The population of Bengal before the partition was 78,000,000. Christians of all denominations number 278,366. About one half of this number is to be found in the single district of Ranchi, where the Gossner German Mission carries on successful work. In Behar, the most densely populated tract (575 to the square mile), there are only 4,217 Native Christians among a population of twenty-one millions i.e. one in five thousand. One of the local missionaries wrote some time ago:

'Quite half the province has never even heard the sound of the gospel.' The district of Palamau, in Chota-Nagpur, 5,000 square miles with 619,000 poeple, has no Protestant mission in it. The Roman Catholics have a great work in the district which shows one Christian of the Roman Church to every seventy-eight of the population. Besides these few that have been here named there are whole districts and sub-divisions with hundreds of thousands of population that are not properly worked. According to Dr. H. Anderson there are twenty-nine sub-divisions with an aggregate population of 13,500,000 with no Christian or Christian worker. It has been said that in Bengal alone there must be over forty millions that have not yet been evangelized.

Viewing then India as a whole the least evangelized portions seem to be the Native States, the Province of Bengal, and the United Provinces. It is estimated that after allowing fully for the utmost increase in existing missionary agencies, there are more than one hundred millions of people who will not hear the gospel message in *their* life-time. They cannot hear it unless we—the sons of India—carry it to them in *our* lifetime!

To sum up then the needs of India in a few words, we may say:—

India's sons are needed to go as missionaries and evangelists into the vast unoccupied areas of the country.

Men and money are needed to undertake the evangelization of the one hundred millions who are at present beyond the reach of the existing foreign missionary societies.

Almost every foreign mission labouring in the country requires an immediate increase in the force of its Indian workers. 'More evangelists, more teachers' has been the increasing cry of many a missionary.

Educated, spiritual-minded and capable pastors are needed by the Indian Church to conduct her along the lines of self-support, self-government and self-extension.

Consecrated teachers are needed to open the eyes and minds of the illiterate ninety-five per cent of the population.

Consecrated women are needed to carry the light of the gospel in to the dark zananas.

'Give *ye* them to eat' cries the Master. 'Come over and help us' cry the three hundred millions of India. India needs me. What is going to be my answer? What can I do to help these millions to find the light?

Three things are possible for every student of India and its missions.

1. Pray.

'Whoever prays most helps most.' It is said of Pastor Gossner (whose name we see in the German Mission at Ranchi: 'He prayed up the walls of a

… and the hearts of the nurses, he prayed …e mission stations into being, and mis…aries into faith, he prayed open the hearts of …rich, and gold from the most distant lands. Regular, systematic, definite prayer accomplishes much. Gathering into one thought the need of those vast millions and realizing as never before our responsibility as witnesses of Christ, will not every reader of these lessons form the earnest purpose to pray daily for the awakening of India and the coming of Christ's Kingdom in his native land?

… Give.

The Jew had to give of his money for three objects—for temple sacrifices, for the upkeep of the priesthood, and for the relief of the poor. Fulfilling one of these calls never exonerated him from another. All were equally binding on him.

The Christian has also three obligations to discharge. Like the Jew he has to give for the support of the ministry, or for self-support. The obligation to the poor rests as much on him as on the Jew. But instead of the temple sacrifices, he has to give of his money for the extension of the kingdom of God. The stewardship must be faithfully discharged in all the three ways. All are equally binding on him. Nay more. If the evangelization of the world is 'the work for which the Church was specially brought into

existence', if missionary work is, in the
the Archbishop of Canterbury, 'the greates
of the Church', and if to 'go into all the
and make disciples of all nations' is the last
the greatest commission of our Lord, then
cause of evangelization affords, not one out of
whole host of calls on the Christian's purse, bu
the primary call on his stewardship, one tha
takes precedence of all other Church or socia
needs, and one that is most assuredly 'a sacrific
acceptable, wellpleasing to God' (Phil. iv. 18).

Money is power. Money is the stored up
energy of human toil and can be converted agai
into labour. *Money is myself.* I toil for a mon
for the Government or the public and at the er
of the month get my salary. The cash in n
pocket represents a month's worth of mys
How much of myself, then, do I give for
evangelization of India?

In view of the great commission of our Lo
and of the appalling needs of India and in the
realization of our own duty to our fellow countrymen, shall we not give—give with abandon, give with sacrifice, give with joy—till India be won for Christ? Against the priceless lives of those who are going to toil in obscure places, to subsist on insufficient salaries, and to lay down their lives in active service, is it a great thing if we give of our substance to support the men who have given their all for Christ? Shall we leave

to foreigners the burden and the privilege of sending their men and money from the ends of the earth, while we ourselves are not willing to make sacrifices for the land of our birth? In view alike of the mighty possibilities of accomplishment in consecrated money and of the pitiful inadequacy of the number who are giving in proportion to their ability, shall we not consecrate all that we have for this great cause? Our prayer, our gifts and our witness for Christ will measure alike our love for India and our loyalty to our Master who has bought us with a great price.

Go.

Prayer and giving unaccompanied by work are of little avail. Every Christian, of course, is a witness, a missionary to those with whom in his daily walk of life he comes into contact. But the needs of the neglected millions can be met only by men and women who will surrender their entire lives for the work of evangelization.

It was Francis Xavier, William Carey, Alexander Duff, and a host of other men who, for the gospel's sake, forsook their country, their friends and their home, that did the most effective work in establishing the kingdom of God in our land. While millions of our countrymen are dying without Christ, while the crucified and risen Saviour is yearning to save them from

ignorance, sin and superstition, and while the grace of God has made me a partaker of the blessings of this glorious gospel of Christ, shall we choose wealth, health and position and refuse to consecrate ourselves for the salvation of India? Garibaldi, the Italian patriot, calling for volunteers to save his country, said: 'Young men, I have nothing to offer you but cold, hunger and rags, let him who loves his country follow me.' Thousands of the youth of Italy—the flower of the nation—followed him and laid down their lives for the freedom of their motherland. Shall we do less for our land and our Master?

> The Son of God goes forth to war,
> A kingly crown to gain;
> His blood-red banner streams afar:
> Who follows in His train?

Be it yours and mine to say: 'Lord, I follow Thee, here am I; send me.'

QUESTIONS

out by investigation the unevangelized portions of
ce.

ur own district which is the part where least
en made to evangelize the people?

w of the vastness of the unoccupied fields, what
you suggest for their speedy evangelization?

advantages have Indians over Europea... nd other
carrying the ...spel to India?

immediat... teps can you take to ... ion-
m in th... ian Church.

iece of paper ... g to
of India, ... ing

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